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The Pacific Churchman
FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

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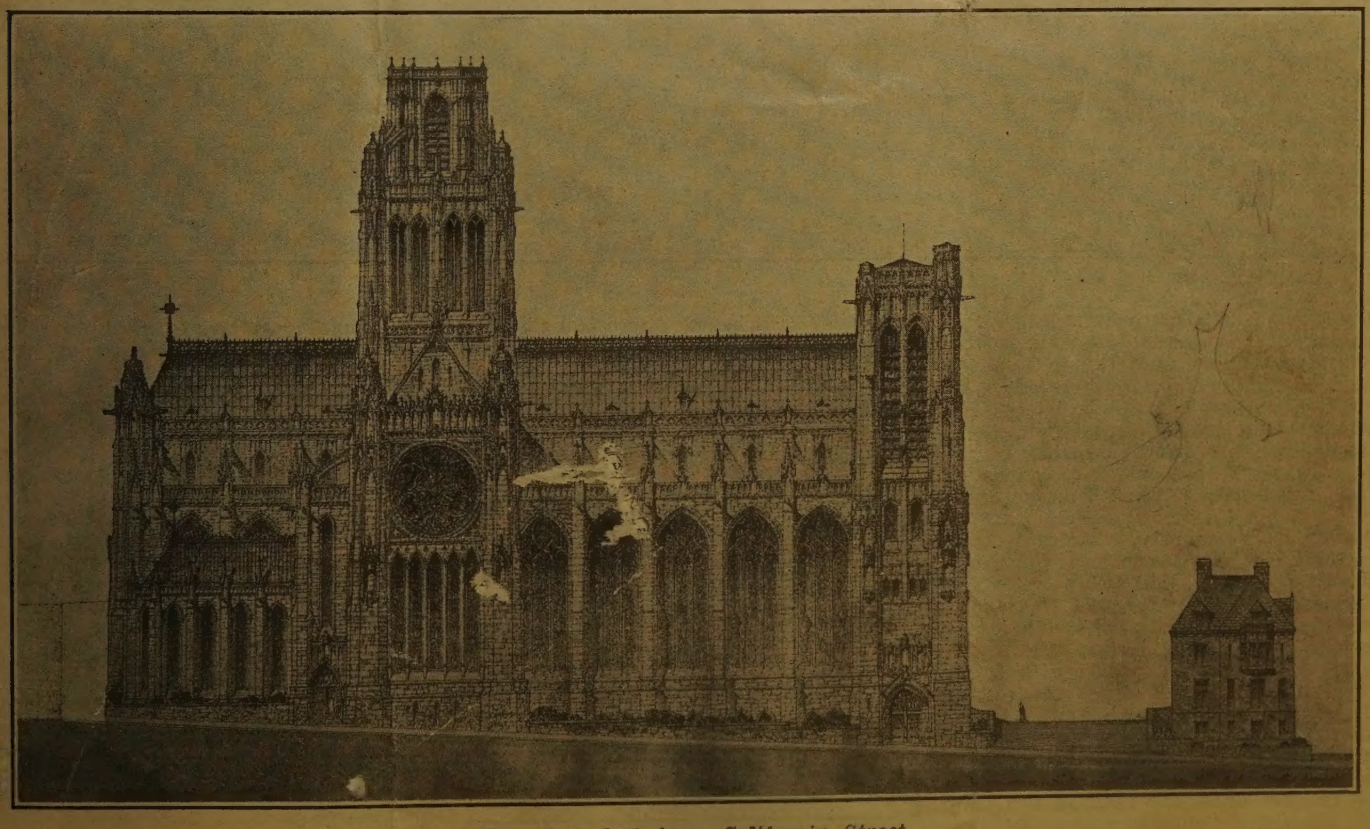
Grace Cathedral, San Francisco

Work on the Crypt Begun.

If man has the proverbial "seven ages," the life of an American Cathedral has not yet shown the definite number, though it is showing some of the definite periods which must mark healthy indigenous growth. From the very beginning the Cathedral System of the Diocese of California has been shaped with this in mind and it is purposed, in a fuller statement to be made later, to note successive stages of its development already accomplished. We present in this number of THE PACIFIC CHURCHMAN, however, an elevation of the Cathedral itself as finally adopted, together with a careful study of the ground plan for the extension of the Cathedral Building and Close, including Chapter House, Clergy Houses and Church Divinity School buildings, all in quadrangular arrangement and connected with cloisters.

While this furnishes a forecast for future stages of development on homogeneous lines, covering the whole noble block and worthy of the unique "skyline" site, distinct units of construction have been outlined, the first of which is the spacious Crypt. The Building Committee have authorized the bids for that and work has been started, and they are not without hope that the Crypt can be used at the next Convention of the Diocese at the end of January, 1913. Few realize the amount of work necessary in the architect's office to reach this stage.



The Cathedral from California Street.

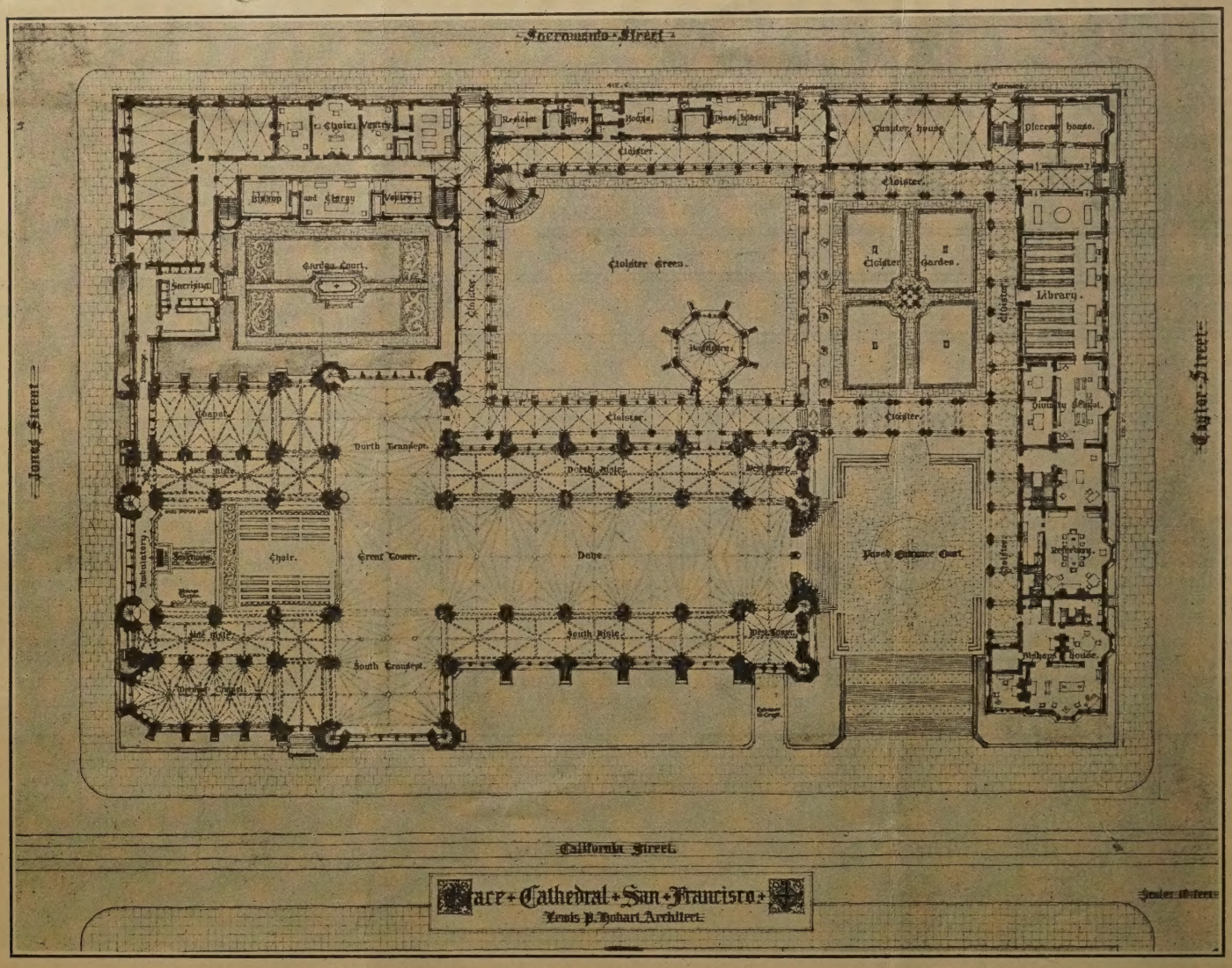
As it deals with the foundations, much of the structural detail of the upper work has to be accurately anticipated both in the placing and strength of the bases and of the foundation walls. And in the course of the detailed studies Mr. Hobart, the local architect, with Mr. Bos, his constructing engineer, have demonstrated the advantage of a new adjustment of the building to the site, changing it from the first proposal, which was to have it cover the west end of the block and reach from California Street to Sacramento Street, and putting it more centrally to stand parallel with California Street.

The genius of the original conception as given by the late Mr. Bodley of London, acknowledged to be the best authority on English Gothic, and supplemented after Mr. Bodley's death by his successor, Mr. Hare, has been preserved, but modifications, due to the new placement—which it is but fair to say occurred as advantageous to Mr. Bodley and Mr. Hare—and for better local adaptation, accredit, too, a real genius of our local architect, Mr. Hobart.

Such changes, including the lengthening to over three hundred feet, have resulted in the elevation as published here. The waiting has been well justified with such a result.

The time taken by the architect and constructing engineer, and in the dealing with the initial questions of ways and means has been well spent.

At the outset we are realizing, what in this impatient age is so necessary, that Cathedrals are not built in a day, and that quiet, intelligent, faithful, get-there, hard work, and prayer, better than any amount of theory or talk, is pretty sure to produce results. The work has reached the Crypt building stage. With the same faith and work and prayer other stages will follow in due time.



Professor R. K. Rudra of Delhi, India, speaking of the annual meeting of the Cambridge Mission to Delhi, in London, said: "I am an Indian Christian, who had an education in a Government College, and came powerfully under modern influences. It is often said that Christian missionary work among the educated classes has been a failure. I can tell you that it is not. I know exactly what is going on in my country, what the people are thinking, and I can tell you from my own experience that the work is not a failure, in spite of the fact that there are not so many cases of individual conversions now as formerly. The great contribution of the missionary to India is the bringing of the sacred and inviolable personality of Jesus Christ. He is accepted by millions in India as a great Prophet. Many acknowledge His supremacy. Scores of people read the Gospels and frankly declare: 'That is the Life to be copied.' I believe there is a Church which is latent, and that Church will some day be made manifest, and that is what those who are critics of Christian missions have failed to see."

The chief feature of the recent council of the Diocese of Mississippi was the establishment of a colored archdeaconry, the Rev. R. T. Middleton being appointed.

The Rev. Dr. Edward Dundas McQueen Gray, deacon, retiring president of the New Mexico University, was advanced to priesthood at St. John's Church, Albuquerque, July 5th. Archdeacon Warren delivered the canonical sermon.

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On June 19th, Mr. Howard Boardman Gibbons, a former Congregational minister, was ordered deacon, in Holy Trinity Cathedral, Havana, Cuba, by Bishop Knight.

The Rt. Rev. Dr. Thomas J. Garland confirmed in St. Barnabas' Church, Haddington, Philadelphia, recently, the Rev. G. A. Scavinci, who had been the pastor of the Second Italian Presbyterian Church, 64th and Westminster avenue. Mr. Scavinci purposes entering the senior class of the Divinity School, looking to his ordination next year.

News comes from our missions in the interior of China that the school work has been resumed. Notwithstanding the fact that the pupils were sadly scattered by the revolution and the heavy losses involved beggared many of their families, prospects are much better than had been feared.

The Change of Name— A Suggested Compromise

By the Rev. Upton H. Gibbs,
La Grande, Ore.

The discussion concerning the change of name of the Church shows no signs of abating. The advocates for the retention of the present one have organized and are issuing pamphlets forcibly presenting their side of the question, while the columns of the various church papers are filled with equally able arguments by the advocates for the name "American Catholic." The discussion will wax more and more fiercely until the next General Convention is over. Certain features stand out clearly in regard to this matter:

First. That there is a widespread dissatisfaction in the Church, regarding its present name. If it were a question of choosing the name for the first time, it is evident that Protestant Episcopal would not be the one selected.

Second. That the opinion in the Church may be roughly divided under four heads:

a. Those who are perfectly satisfied and absolutely wish for no other.

b. Those who are not enamored with the name, but for various reasons deem a change inexpedient.

c. Those who are entirely dissatisfied but cannot decide on a better one.

d. Those who are not only opposed but warmly urge the adoption of "American Catholic."

The main reason for the dissatisfaction with "Protestant Episcopal" is that in popular estimation it reduces the Church to a sixteenth century sect. No matter how plausibly and frequently explained, the word protestant does not go back beyond the era of the Reformation, and any religious body which bears this designation will not be able to convince the general body of the people otherwise. Neither does the word "episcopal" help the case, because there is the great Methodist Episcopal body which emphatically does not claim an existence farther back than John Wesley.

If the term Protestant Episcopal fully expressed what its champions affiirm that it does, why do so many of the school histories make out that the mother church of England was started by Henry VIII? The Methodist Bishop Hamilton only recently in Brooklyn at an ordination, asserted that no religious body could claim uninterrupted descent from the Apostolic Church.

It is probable that the demand for a change of name is most insistent in the Middle West and West. There is reason for this. For the Church is weak and overshadowed except in strong Roman Catholic centers, by the Protestant denominations which control the religious situation. The Church is regarded with amusement, curiosity, contempt and as a superfluity. In Oregon in definite accomplishment there is little to justify her presence. If she be but a Protestant body it would be better that she withdraw and not seek further to divide an already over-divided field. Even if the Gospel she preaches is more acceptable to the few who listen to it, this in itself is not sufficient to outweigh the weakening influence which an additional division exerts.

It must be remembered that this country is not heathen but Christian. The Gospel is being preached in one way or another and those who do not listen to it cannot plead ignorance. As it is not a question of saving souls from heathenism, the Church which is only weakly evangelising must justify her work on other grounds, as most of her converts are from the Christian denominations.

1. She must do this by the excellence and force of her credentials.

2. By showing that her mission is to reconcile and unify; not to stir up strife and contention, but to harmonize; not to increase perplexity, but to clarify.

This she cannot manifestly do, if she has no greater authority or endowments than a sixteenth century religious body.

It is most important that her right of mission be emphatically manifested without obscuration. That is why most of those working in the West amid discouraging conditions, ardently long for a name which is more explecit and does not require so much explanation, explanation to which the average man has not patience to listen.

But what name shall be adopted? "American Catholic" is more what is wanted and would be acceptable, were it not for three considerations:

First. That if adopted, it would be by a narrow majority and be a cause of irritation and distress to the irreconcilable minority. It would be a divisive factor among ourselves.

Second. It would require as much explanation as our present title, to those without, only in an opposite direction, for instead of being classed with Protestants we would be confounded with Roman Catholics.

Third. It would involve us in a most bitter and heated controversy with Rome, in which the probabilities are that she would come out ahead, for we lack trained controversalists and Rome would act as a unit, while with us it would be every one for himself.

What then can be done? Is there any possible middle term between Protestant Episcopal and American Catholic, which can satisfy the advocates of both and settle the discussion for generations at least? Personally, I prefer American Catholic, but I am unwilling to have it adopted until Virginia unites with Fond du Lac in voting for it. There is a name, however, which meets the situation and to which no one can take serious exception. It is older in Church nomenclature and more distinctly asserts the continuity of the Church and her absolute right of mission than the word Catholic. It is the name Apostolic or American Apostolic.

Here both Protestant and Catholic can meet together without mutual vexation. It is, besides, more correctly designative of the origin of the Church for the Holy Catholic Church was first and actually apostolic while her catholic character consisted mainly in idea and intention, and it is even not yet realized, while more than half the world's population remains heathen. There is no ambiguity about Apostolic, for it carries one back to the Apostles which Catholic does not always do, as to many Catholic is subsequent to the Apostolic period and connected with Rome's ascendancy.

In controversy with both Protestants and Roman Catholics it will entail less acrimony, for the leaders of the former know that we have always claimed an Apostolic succession, though like the house of Methodist Bishops a few years ago they term it a figment. Whereas, with the Roman Catholics we would be at much better advantage in a controversy, for Rome's weak point lies in her apostolic character, the Papacy being an invasion of the apostolic order, which is thereby seriously impaired. As to Catholicity she is the only Church which is consistently catholic in *practice*. Her claim of universal dominion, her having a visible universal head, her universal disregard of any possible rival and her actual widespread extent, present an objective catholic demonstration which constitutes a more powerful and effective proof than any theory or argument. In respect then to catholic character we are at a decided disadvantage with Rome, but apostolic character is not a matter of extent but descent which is proved by historical record. In any case we shall have controversy and it is the wiser part to adopt the stronger position.

I suggest then that the name "American Apostolic" be the one selected when a change is determined upon definitely. This expresses the main point we desire to emphasize, viz: our apostolic origin, and it is one which includes both Catholic and Protestant ideas. If a church is of apostolic origin it must profess the Catholic faith and enjoy an apostolic ministry. It also must be Protestant against error generally and the Papacy in particular, as this is contrary to apostolic order. It will also relieve the condition of those working in territories where the word Protestant is almost synonomous with infidel.

The discussion for a change will not down until it has been accomplished, and the agitation is assuming too big proportions to the exclusion of weightier matters. Moreover, bitterness is being aroused among brethren. American Apostolic will shelter both and do good service until such time comes when by reconciliation and unification with separated brethren a united church appears which not only in claims and theory but in actual fact will be entitled to and recognized as deserving the proud name of "American Catholic."

OUR DEACONESS SCHOOL.

The Training School for Deaconesses at Berkeley, California, will begin its sixth year of work on August 12, 1912. This early opening is due to the fact that it has been thought advisable to conform more closely to the University year and also that provision may be made for six or eight weeks of practical Parochial and Social Service work during the winter uninterrupted by study.

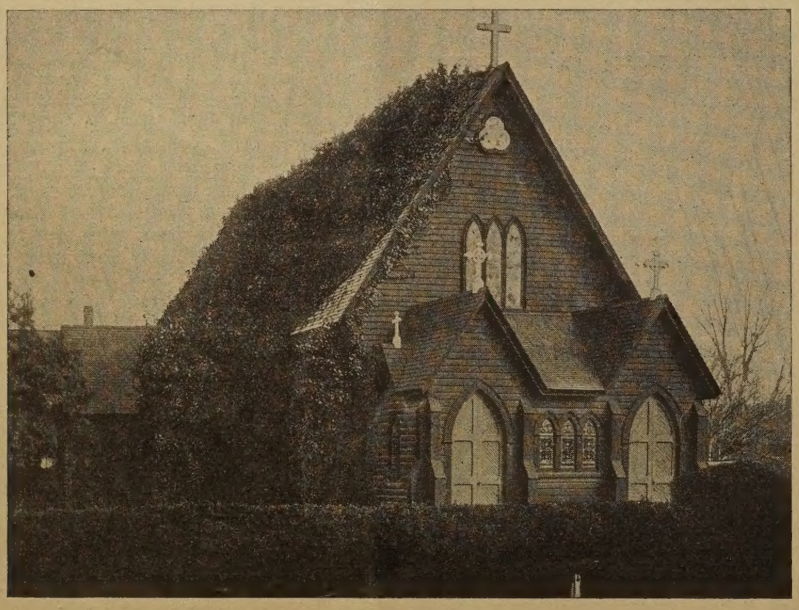
Although primarily for the training of Deaconesses under the provisions of Canon 20 of the General Canons of the Church, the school accepts as students women desiring special training for Christian work, whether canonical candidates or not. Applicants for admission to the school must furnish satisfactory testimonials as to their character and Church standing and a physician's statement as to physical health. The expenses, including tuition and board during the school year of nine months are $225. The two years' teaching comprises Old and New Testament Theology, Christian Theology and the Creeds, Old Testament History and Interpretation, New Testament History and Interpretation, General Church History, English and American Church History, History, Use and Contents of the Prayer Book, Religious Pedagogy, Missions, Sewing, Cooking, Nutrition, Hygiene and Sociology.

For further information apply to Deaconess Hodgkin, St. Anne's House, 2316 Fulton St., Berkeley, California.

Calvary Church Festival

The Parish at Santa Cruz Celebrates Its Forty-Eighth Anniversary.

From June 26th to 30th, inclusive, Cavalry Church, Santa Cruz, celebrated in various ways its forty-eighth anniversary. The cornerstone of this Church was laid on St. Peter's Day, 1864, the building being thus the eighth oldest in the Diocese. The features of the celebration were a brief Parochial Mission, a general reception to the Bishop and visiting clergy, a Festal Service, the administrating of Confirmation, and the preaching of the Anniversary Sermon



Exterior, Calvary Church, Santa Cruz.

by the Bishop—all of which is written up here at the request of the Editor of THE PACIFIC CHURCHMAN and in the hope that the clergy may see therein possibilities for their own cures.

The little Mission was conducted by the Rev. G. E. Weagant of St. Paul's, Burlingame, and the Rev. C. H. L. Chandler of St. Stephen's, San Luis Obispo. At 9 a. m. on Wednesday to Saturday, inclusive, there were celebrations of the Holy Eucharist with an attendance of from sixteen to thirty-five communicants. At these services, which were purely voluntarily and for devotional intention, the Rev. Mr. Chandler gave a course of truly spiritual and practical addresses on the following topics: "The Love of God," "The Incarnation," "Communion with God," "Forgiveness."

At 8 p. m. on Wednesday to Friday, inclusive, were held the Mission services, with an average attendance of about ninety, when the Rev. Mr. Weagant spoke upon "Truth Manifest in the Home," "Truth Manifest in Social and Business Life," "Truth Manifest in the Church." There was very little effort made to bring out the people of the parish beyond a liberal use of the parish paper, nor was any appeal made to strangers; the sole object was to quicken and to strengthen Church folk, but many others come as well.

In connection with these services a question box was used, some of the questions being answered by the visiting clergy and some by the Rector. Not very many were asked, but they are printed here as showing the channels of the thought and interest of the laity. Some evidently were asked by Church people, others manifestly by visitors:

1. Should not a Mission mean much more to a Parish than a mere temporary ebullition of religious enthusiasm?
2. What do you understand by "the Communion of Saints"? (Asked twice.)
3. Will you please tell us what the Church means by "the Real Presence"?
4. How soon should a child be confirmed?
5. At what age should religious training start with the young?
6. Please explain why this command (referring to the washing of the feet in St. John 13) is not being obeyed the same as is the Sacrament of bread and wine?
7. What is meant by Christ being "the first fruits of those who slept"?
8. Will you explain what the Church means by "the Holy Catholic Church"?
9. What practical work is the Church doing in regard to social service?
10. Why does the Church never hold communion at an evening service?
11. Does your Church use prayers for the dead?
12. Is the Apocrypha considered a part of the Bible by the Episcopal Church?
13. What relation, if any, do Guardian Angels have to our material existence?
14. How does the Church explain "the Real Presence"? Not as the Roman Church does (by transubstantiation), does it?
15. What can the Episcopal Church sacrifie for the sake of Church Unity?

On Saturday evening, in a nearby hall, about 150 of the people turned out for the Bishop's Reception. There was an excellent proportion of men. The brief musical program was followed by an address by the Bishop, and then the refreshments and continuation of the well marked sociability of the evening.

The religious features of the Anniversary were transferred from Saturday (St. Peter's Day) to Sunday. At eleven o'clock the church was full. Eyre's full Communion Service in E-flat was sung by a large choir; the Rector was Celebrant, the Rev. W. A. Rimer, Gospeler, and the Rev. C. H. L. Chandler, Epistoler, the latter of whom also preached the sermon, dwelling upon the work of the Holy Spirit. The anthem was "Unfold ye Everlasting Portals."

At five o'clock in the afternoon the church was filled for an event not strictly a part of the Festival, but which contributed to the joys of the day, namely, the wedding of the Rev. W. L. Greenwood, of St. Luke's, Merced, and Miss Nina Weinberg, of Illinois, for the past year one of the teachers in the Santa Cruz High School. The service was read by Bishop Nichols, the Rector assisting.

At 7:45 p. m. the church was filled to overflowing. A class of eight was presented for Confirmation, and the Bishop preached a special sermon in commemoration of the 48th anniversary, laying emphasis on the need of the "cornerstone of faith and sound personality." He was assisted in the service by a large choir, the Rector, the Rector Emeritus, the Rev. C. H. L. Chandler, and the Rev. W. A. Rimer of St. Paul's Church, Salinas.

No offerings were taken at the week day Mission Services, but $7.50 was given in the alms box of the Church. In all about $250.00 was received as a special offering for taxes, etc., besides several dollars for the usual offering at the Bishop's visitation.

In conclusion—the attendance at all services was far beyond expectations, as was the offering; the visiting clergy threw themselves heartily into their work, and before Sunday was over a number had expressed their sense of help and spiritual uplift. The value of the question box in this connection can hardly be exaggerated. Neither has the Parish "slumped" after it is over as though there had been "a mere temporary ebullition of religious enthusiasm"—partly because of the character of the spiritual messages delivered, partly because of their sound foundation of distinctively Church doctrine, partly because of the generous interest of the Bishop, and partly because the work was so distributed that instead of being a burden to a few it was a joy to many. Nothing was done but what any parish might do equally well along its own lines—and apparently with considerable pleasure and profit to all concerned.

CONVENTION OF THE AMERICAN HUMANE ASSOCIATION.

The completed program for the American Humane Association Convention in San Francisco, October 2d, 3d, 4th, 5th and 6th, has been announced. Preparations for the meeting are about completed by the societies of the State and everything is in readiness for the arrival of the Eastern delegates. All business meetings of the conference will be held in the Colonial ball room of the Hotel St. Francis. A public evening meeting to be addressed by Governor Johnson, Dr. William O. Stillman, president of the association, Dr. Benjamin Ide Wheeler, and others, will be held at the Valencia Theater Monday, October 2d. A banquet will be given by the State Humane Association of California Tuesday evening, and there will be a special meeting on Wednesday evening at the St. Francis at which an illustrated lecture will be given. An array of brilliant speakers will address the various sessions and all papers, addresses and discussions will be limited.

Some World Circuit Saunterings

XI.

A Religious Railroad.—Sea of Galilee.—Capernaum.

The "Mecca Express" would now probably sound strange to the ear of a devout Muslim but that is what seems probable in a future folder for pilgrims of the Hejaz Railway. This railway was begun in 1901 by the late Sultan of Turkey, Abdul Hamid II to join Damascus with Mecca. The railroad is still under construction and subsidies for it were in debate in the Turkish Parliament when we were in Constantinople, and a debate with all the up-to-date embellishment of suiting fist-in-the-face to its action for the opponent, the blow causing no small stir in the assembly as well as in the "scare-heads" of the newspapers. The unique feature of this pilgrimage railway is its distinct religious motive. We have railroads in California, where, to be sure, our brakemen often call off catalogues of the Saints, e. g., San Mateo, San Jose, San Luis Obispo, Santa Barbara, etc.—and one of our veteran clergy had in earlier days the somewhat novel position of "Chaplain" of a railroad which under the rigid laws qualified him for a pass as an officer of the road, and another veteran missionary in whose field was San Ardo explained to me that San Ardo was a Saint canonized by the Southern Pacific Railroad and the Post Office Department, they having agreed to cut out the "Bern" from the previous name of San Bernardo in order to avoid confusion with San Bernardino. But generally speaking railroads are not purely pious enterprizes. And this same Hajaz Railway bids fair to be a subtile *fautor* of crass modernism for the Muslim. The tourist himself becomes conscious of this and is disabused of any ideas he might have entertained that the extreme age of Damascus implied a "sleepy town" when he has to arise at four in the morning to take the train—even though in deference to Oriental antipathy to haste the train may not start for an hour and a half after he is "all aboard." And whatever may be the effect in prestige upon the faithful of ultimately "ticketing through" the 1,118 miles instead of trudging it with the patient 'ship of the desert" or otherwise, it is very evident that the faithful take to it very kindly and perhaps he iron horse will do things about those parts that the Crusader's horse could not do. Pilgrims were swarming about the station in the early dawn and one group from Persia in their picturesque costume sitting on the ground in a circle at their breakfast, was especially interesting, as was the general hubbub of the entraining.

Our faces were duly turned toward Mecca as far as Derat, supposed to be the ancient Edrei where Og, King of Bashan, he of big bedstead fame, lost the battle to Moses, some seventy-seven miles from Damascus—and then we turned off on the branch line opened in October, 1905, to bring the pilgrims from Haifa on the coast. We would not willingly have missed this installment of the real "Going to Mecca" with our motley fellow passengers, and were gratified that our itinerary was by this rather than by the parallel railway of the "Societe du Chemin de Fer Damas-Hama et Prolongements," the first railway built in Syria, in 1894, and on one line of which we had came from Beyrout to Damascus. (Here we have another familiar modern feature of "parallel railroads" over those remote pathways of the ancients.)

A ride of about fifty miles carried us through the Hauran and Decapolis and for some distance in the wild-flowered valley of the River Yarmuk, which showed skillful engineering at many bold points for the railroad, and with an object lesson of the exposure to violence of the few isolated inhabitants in our taking aboard a man recently seriously stabbed by bandits. We left the cars at Samakh, the station on the Sea of Galilee, over 600 feet below the level of the Mediterranean. There is a good deal of uncertainty as to the weather effects the traveler will find as he comes in sight of that sheet of water, of more interest and more written about than any other lake in the world. And that makes very vivid descriptions of it as it was associated with our Lord. A fellow traveler who had visited it just before we were there found the surface thrashed with storm, and in describing her own anxiety and that of the others in the puny boat, reflected the familiar scene when "there arose a great tempest in the sea, insomuch that the ship was covered with waves." Our first view of it in its serenity amid the glory and the gloom of the surrounding hills suggested rather the winds and sea obeying Him, Who spake the "Peace be still" when there was the great calm. Curiously enough on one of our expeditions when we joined a larger party in small boats towed by a launch, a copious leak developed in our little craft and so we were not altogether without unmistakable symptoms of nervousness on the part of some in the boat—though there was no real danger—to enable them to sample the sensation.

The row of several miles from the railroad station to Tiberias gave good opportunity to study our oarsmen, the boat, the shore and the general contour of that historic "surface of sparkling blue," around which we are told in our Lord's time there were nine cities each with a population of not less than 15,000, forming "an almost unbroken ring of building" around the lake which is nearly thirteen miles long and eight miles wide at its greatest breadth, with its greatest depth varying from 137 to 157 feet. Now Tiberias with a population of about 5,000 and three or four small villages and the wandering Bedouin and still more wandering tourists are all the humanity "in those coasts," And strangely enough while the Gospels record so many associations of Christ with the Lake of Gennesaret they have no mention that Tiberias was ever visited by Him. And so this place has even perpetuated the name of the Roman Emperor Tiberius, given it by Herod who beheaded John the Baptist, (and as some think it was at this very Tiberias, the Capital, that Herod made the rash promise to the daughter of Herodias,) as if in the more signal contrast with the destruction and almost obliteration of Bethsaida, Chorazin and Capernaum in fulfilment of the dire woes specifically uttered over them. "Thy paths are in the great waters" is an instinctive text as one takes the trips from Tiberias to the supposed sites of the Bible places and passes the shores once so thick with events of our Lord's life and that of His Apostles. The identification of Capernaum seems to the archaeologists more probable than that of some others, and we spent sufficient time there to go over the ruins and see the lone Franciscan Father who is the custodian of the property, his one brother Franciscan companion having died. Clambering over the tumbled blocks of stone with traces of carving here and there, we found what seemed to be the interesting relic noted by some of the antiquarians who have written of their investigations of the site. What looked like the representation of a pot of manna on a large stone which may have been the lintel of the old synagogue has suggested to some, like Edersheim, that this may have been the very symbol over the door of the synagogue built by the good

Interior, Calvary Church, Santa Cruz.

Centurion, to which the Master is thought to have pointed in his teaching at Capernaum (see St. John's sixth chapter) when He contrasted the living Bread with the manna which the fathers ate in the wilderness. As one looks back upon it, it all seems something like a dream land-and-water experience, a sort of abstract Bible reading and picturing over again, and almost too much of a realization to be true, of the desire of a life-time to have the actual seeing of the eye of such sacred spots. And we scanned eagerly, and our eyes lingered upon shore line and hill summit as supposed sites of Magdala, Bethsaida, Chorazin and "the other side" to which our Lord passed and repassed were pointed out to us. As the plain of Gennesaret sloped in gentle undulation from the water's edge the sower could be fondly visualized sowing his seed before the eyes of those listening to the Master teaching from the boat, as He used the seed scattered upon the various kinds of ground in the parable. Somewhere over there beyond the inlet of the Jordan Christ fed the multitude in the place "where there was much grass." Then in the desolate bluff-like hills across the lake there was all the dismal setting for the demoniac and the distrustful Gadarenes. Were it not for these absorbing associations with the King of Kings, the city of Tiberias would invite more attention to its own antiquities. The ruin of the old citadel still stands on a coign of guardianship just over the city and repaid the climbing around it, though it is always more or less of an aggravation to visit such deserted walls and to have a sense of their silence quickened by the very curiosity to know what thrilling tales they would be likely to tell if they could only speak. Though at first few Jews could be persuaded to live in Tiberias when it was founded by Herod Antipas, after the destruction of Jerusalem it became a sort of second capital for their race with its Sanhedrim or Council transferred there and schools and literature, including the Talmud, Mishna and Massorah, flourishing there for several centuries. Now the Jews, many of them immigrants from Poland, constitute about two-thirds of the population and are much in evidence with their characteristic black hats, fur caps and side locks of hair. They regard Tiberias as one of the four holy places, and the Talmud is much studied there. A somewhat noisy street wedding procession of the people passed the hotel one of the evenings we were there. To San Franciscans it is a matter of sympathetic interest that Tiberias suffered very seriously from an earthquake in 1837. About a mile to the south of Tiberias on the shore are the warm baths celebrated from a remote antiquity. The little hotel, among other souvenirs, has on exhibition dried fish to show the same kind now as in the Lord's time, and the fishing processes are said to be much the same. At the hotel table we found as residents an artist from Connecticut and the Turkish officer in command of that section, besides a large party of English tourists conducted by a member of Parliament, and several Roman priests from America evidently enjoying themselves incog. and in khaki. Far off as it is in longitude and its real period of history-making, Tiberias sees a good deal of the modern strenuous globe-trotting life after all, and "a penny for your thoughts is an offer one is sometimes tempted to make to a native who looks on at the hurly-burly of the comings and goings. But the thoughts which come to the saunterer as he sits while the evening shadows are thickening on the lake and the hills are deepening the purple of their regal associations with the Great King into the darkness which discloses the infinities of the star depths, it would be difficult to appraise or define. There is, however, something of an unmistakable soothing and calm about it all as if the spirit were still listening to the blessed message over the storm tossed waters, "Peace be still." And one comes out of it with new incentive for faith with which by the Master's help to pass the ever present "waves of this troublesome world."

WILLIAM F. NICHOLS.

A Short History of English Deaconesses

By Canon J. H. Browne.

To most English Church people the idea of a clergywoman presents a novelty, and probably a startling one, in spite of the fact that during the last fifty years some 250 women have been admitted to the Diaconate by the laying-on of episcopal hands with benediction, and licensed to minister as servants of the Church, under parish priests, in at least ten English and Welsh dioceses. Church people of the sixth century, more especially in Eastern Christendom, were familiar with clergywomen for the Order of Deaconesses was well established, and its members were numerous. Some of them, moreover, occupied positions of considerable influence, as for instance Deaconess Olympias, whom St. Chrysostom, Bishop of Constantinople, frequently consulted upon matters affecting the women of his diocese. Eighteen of his letters have been preserved addressed to "My lady, the most reverend and religious Deaconess Olympias."

The origin of the Order was quite natural. It seemed good to the Christians of the first century that certain minor ministerial duties should be delegated by the Apostles to others, and certain men were chosen and ordained "to serve tables." It was not long before women were in like manner called and set apart to serve the Church in those matters where a woman's ministry would be more efficient than a man's. Thus we find St. Paul commends to the Roman Christians one "Phoebe our sister, who is a Deaconess of the Church that is at Cenchrea." Bishop Lightfoot wrote that, "as he reads his New Testament Phoebe was as much a Deaconess as Philip and Stephen were Deacons." We find St. Paul, too, adding to his directions to Timothy about the setting apart of suitable men as deacons, "Women in like manner must be brave." The gradual decline of the Order of Deaconesses was due to several contributory causes. On these, ecclesiastical historians are not agreed. Whatever the causes may have been, it is certain that gradually the Deaconess of primitive times was superseded by the nun of the middle ages, and the ordination of women by the Bishop, and their close relation to him lost sight of in the monastic system. Women continued to devote themselves to the service of the Church, but it was as members of communities owing allegiance to an Abbess, and not officers of a congregation under the direction of Bishop and parish priest. With the dissolution of the monasteries in England during the sixteenth century the nun disappeared, as the Deaconess had before her, and for three hundred years there was no organized Ministry of Women in the Church of England.

The revival of the active and public service of women to the poor at the beginning of the nineteenth century soon led the Church to feel the need of women ready to devote their lives in organized service. It was in response to this felt need that Sisterhoods arose in 1847. What the Church of England owes to these Communities of Sisters which have come into being during the past seventy years is almost impossible to over-estimate. But they have rendered their splendid service, not as free individuals, but as members of communities —that has been their strength and their glory. Though not members of an Order in the Church's official ministry, the appeal and influence of Sisters may be said to be analogous to those which would be exerted by regular clergy, and this was not all the Church and circumstances of the age required in the direction of womanly service. Some other form was wanted, corresponding more closely to the Church's system since the sixteenth century, and analogous to the service rendered by the secular clergy. So came in 1862 under Dr. Tait, then Bishop of London, the revival of the office of the female Diaconate, with this as its special characteristic, that the Deaconess goes to the people of England not as one who has necessarily severed herself from all domestic ties, and withdrawn from the duties and experiences of ordinary life, but as one who is a woman among women, facing life as they have to face

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it, one with them in all daily experiences, and at the same time commissioned and endowed with grace from on high to minister to them in all their needs, to be at their side for loving service night and day, going in and out under the direct authority of the Bishop and the immediate superintendence of the parish priest. It is this distinctive feature of the Order of Deaconesses to which the Archbishop of Canterbury seems to refer in his Grace's introduction to "The Ministry of Deaconesses," when he writes: "The principles on which it rests accord so truly with the character of our English Church that, once rightly understood, they are bound to win their way and to bear fruit."

The movement towards a formal re-establishment of the Order has been slow, and the office of a Deaconess is still unrecognized by Church people generally. This is due partly to a thoughtless misappropriation of the title prior to the revival of the office. Its title "Deaconess" was assumed by women who were devoting their lives to Christian work and desired some convenient name whereby to be known among themselves and their friends. They laid no claim to the ancient office—indeed, they were ignorant of its very existence. They required a name, and they adopted that of "Deaconess" as both significant and Scriptural. In fact, as the late Bishop Collins pointed out in an exhaustive article in the *Church Quarterly Review* for January, 1899, the real pattern followed by those who in the early part of the last century founded Associations of Deaconesses, so-called, was not the ancient office of the female Diaconate, but the comparatively modern Sisterhood of the Church, denuded of its most distinctive features. Elizabeth Fry proposed for the institution she founded in 1840 the name "Protestant Sisters of Charity." The effect was to hamper the efforts of those who desired to restore not merely the name, but the office of Deaconess, and to win for it as an Order of Ministers the recognition of the Church. The issue was blurred, too, by Deaconesses forming themselves into communities in one or two instances and allowing themselves to be addressed as Sisters, contrary to the rule suggested by the bishops in 1871; this made it less easy for people to avoid confusing Deaconesses with members of Sisterhoods with whom they were more or less familiar.

Notwithstanding these and other initial hindrances, the movement has spread, and of late years Bishops in India and the Colonies have asked for help from England in establishing the Order in their Dioceses. Ten years passed after the setting apart of Elizabeth Katherine Ferard as Deaconess by the then Bishop of London before the Church took anything like corporate and official action in the matter. In 1871 there was a conference of Bishops, who drew up and signed "Principles and Rules of the Guidance of the Deaconess Movement." These were signed by two Archbishops and eighteen Bishops. In 1875 the subject was brought forward in the Lower House of Canterbury Convocation, and a committee was appointed to "consider the rise, progress, and present conditions of Sisterhoods and Deaconesses' Institutions." In 1878 that committee presented a report, in which it "noted with special approval the work of Deaconesses, whose number and influence are steadily, though slowly, increasing." In 1883 it was taken up by the Upper House of Canterbury Convocation, and a new committee was appointed. Resolutions for the consideration of the Bishops were drawn up, but were not formulated until 1890. These were discussed and amended, and in 1891, were passed by the Upper House. In 1897 the office received the formal recognition and approval of the whole body of Anglican Bishops assembled at Lambeth, who commended to the attention of the Church the report of the committee appointed to consider "The Relation of the Religious Communities to the Episcopate." In 1908 the committee recommended the postponement of the formal or authoritative action throughout the Church.

The revival of the Order of Deaconesses is still in an experimental stage, but it cannot continue so much longer. The question now presses, Has the Deaconess "come to stay?" Does the Church need her? Is the Church prepared to recognize and establish her Order as Apostolic, Scriptural, Catholic, and essential to the fullness of the Gospel of Christ? If it be asked *cui bono* the following reply may be given: The Order of Deaconesses provides the Bishop with women whose advice and co-operation he may claim and reckon upon in dealing with matters which affect women in his Diocese; it offers the parish priest for his ministerial staff a trained woman, who, by reason of her official status, can give counsel and service impossible from the amateur district visitor; it raises the general estimate of women's work, but recognizing it as part of the Church's ordered ministrations; it gives the ordained worker the assurance and encouragement which a formal commission carries with it, and it opens up a career so honorable, by reason of its Scriptural origin and the formal sanction of the Church, and so full of opportunities of service, that women of the highest devotion, intellect, and resourcefulness should be attracted, and made to feel that in no other way can they more suitably consecrate their lives than as servants of the Church in the Order of Deaconesses.—*From the Guardian, reprinted by request.*

St. Timothy's Church, Charleston, was entirely destroyed by fire early Monday morning, July 8th.

St. Timothy's Mission was established some years ago. Last year the congregation succeeded in paying off the debt and the Church was consecrated. The loss is estimated at $2,000, with some insurance.

The Rt. Rev. Charles T. Olmstead, D. D., Bishop of the Diocese of Central New York, criticises the placing of the altar desk and book on the left or Epistle side of the altar, a custom practiced in some Churches. He holds that a few of the clergy are in the habit of beginning the Communion service on the Epistle side instead of the Gospel side as the "Prayer Book directs." We quote the Bishop's words:

"Of course it will be claimed that the 'right side' is that which is at one's right hand as he faces the altar, but the universal custom of the American Church, until very recently, proves that our American revisers meant to continue the English use, as it was natural they should do, when they changed the words 'north side' to 'right side.' English Churches have chancels to the east, and the Gospel side is at the north, and when the ritual movement began forty or fifty years ago, the word 'north ender' was very common as applied to those priests who refused to turn their backs to the people and insisted on standing around the corner and saying the whole Communion service there. If they stood in front of the altar at all it was with their backs to it, facing the people; in which position the Gospel side was at their right hand; and that is doubtless the reason why our revisers call that the 'right side.' At all events, they did not mean the Epistle side, for none of them ever thought of beginning the service there."

An ordination of unique interest was administered by Bishop Sessums, at the Cathedral in New Orleans, on Tuesday, June 11th, when a deaf-mute was ordered deacon, the service being conducted simultaneously in the spoken and in the sign language. H. Lorraine Tracy, an instructor in the State Deaf and Dumb Asylum, at Baton Rouge, was ordained, while Rev. H. Whilden of Baltimore, a missionary to deaf-mutes, interpreted the words of the service into the sign language. Over one hundred deaf mutes were present and participated in the service.

From a Kansas town comes the message: "We have introduced the duplex envelopes, and instead of having nothing pledged for missions, have about $450."

Where The Pacific Churchman Is Printed.

From the Editor's Desk

The editor will welcome news items and special articles of interest from subscribers throughout the eighth missionary department, and will be glad to publish photographs of new Church and institutional buildings. It is our desire to improve this publication with every issue.

Los Angeles is trying to reduce the number of her saloons from 200 to 100. Legislation is being proposed to force them to close daily at 6 p. m., and to abolish the free lunch. It is contended that the lunch is almost entirely composed of foods of a salty nature tending to make men thirsty with the result that the bar is better patronized. In this way drunkards are made, according to those who have been investigating. Let us hope the movement is a success.

The Christian Evangelist complains of what it terms "near profanity in the pulpit." The contention is that some of the ministers are not so reverent as they might be in using the name of God, giving vent in their enthusiasm to phrases which too often are made use of by the corner loafer and the ruffian in punctuating their conversation. "Let your speech be Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one."

The Roman Catholic Church in the Dominion of Canada has lost out in the fight over the question of the legality of the marriage of Catholics when the ceremony is performed by some one other than a priest of that Communion. The Supreme Court in a recent decision settles the matter once and for all, declaring that there is no doubt of the legality of a ceremony performed by any minister or a civil magistrate even though the contracting parties be both Roman Catholics.

The Titanic tragedy has passed into history. It will never be forgotten by this generation, but those of us who did not come in close contact with it will soon let it fade into the mist of past events. Not so, however, with the families of those who went down to their deaths on that fatal April night, not so with the ones who escaped, and not so with the devoted workers of the Missions to Seamen at Southampton. Chaplain France and his faithful assistants were the last to minister spiritually to any of the crew, and were the last to give religious comfort save that which came to those struggling men just before the huge liner sank.

"We came ashore a few minutes before she cast off and started on her first and, alas, her only voyage," writes the Chaplain. "We had spent a very busy morning. Into each of the forty rooms in which her crew were housed a parcel of wholesome and interesting literature had been taken. In each man's berth was placed a silent messenger to speak to him of his need of God, and of God's readiness to receive and help him in his need.

"We feel sure that many Church people will thank God, as we do, that through The Missions to Seamen the Church's ministry was given to them up to the very moment when they left their native shores for the last time."

"If Christ be not preached in the house of God, where, think ye, shall he be preached?" These words constitute the concluding sentence in a recent editorial in the Monitor (R. C.), which, while being quite personal, withal tends to make one think and think hard on the question of popular sermons as we know them today. Our Church does not come in for criticism, although it seems to have been the topic of one of our clergymen that inspired the article. While not subscribing to what might be called the raillery of the writer or his opinion of the ministers concerned as gleaned from his descriptive adjectives, we make bold to print the whole with apologies for the thinly veiled personalities it contains and a blank for the name of the one clergyman mentioned.

"Our most enterprising cooks claim to have succeeded in making an omelette without eggs, and several of the ministerial brethren of this little town have achieved the Sunday sermon without religion. We speak not from first-hand knowledge of this denatured preaching, but from information gleaned from that decorous, veracious and propiety-breathing newspaper, 'The ———.'

"Last Sunday's record of sermons is worthy of passing comment. The Episcopalians in one center were treated to a discourse by a clergyman all the way from Oakland who addressed them on the stirring topic, 'What's the Matter With the Church?' The answer is suggested in the titles of some of the sermons preached in other Protestant churches on the same day.

"For instance, there is a suave and cultured gentleman, a wise man from the East, who can dance cowboy dances gracefully and wants a university degree. His evening exhortation to righteous living was on 'The Chantecler of Rostand and the Chantecler of Maud Adams.' The Reverend Doctor may be an industrious reader of French and a dramatic critic of no mean ability, so it is only just to infer that his congregation went away tremendously impressed with some phase of Christian teaching. Let us hope, however, that the Doctor remembered the time and the place long enough to make a passing reference to the scriptures. There is a chantecler mentioned in the Gospels.

"It was probably the announcement of that chantecler sermon that prompted another gentleman of the cloth to unburden himself of a discourse entitled 'Never Despair.' In kindred vein, we may infer, was another religious preachment on 'An Optimist Looking Upward.' An uplift of some sort has apparently gripped this minister and gripped him hard, for his second sermon last Sunday was entitled 'The Righteous Shall Renew Their Strengh and Mount Up With Wings as Eagles.' But from the clouds we are ruthlessly yanked by that old warhorse of militant Christianity, Dr. ———, with 'The World Awakening—a Call and a Challenge.' Surely it must have been a most sanctimonious riot call and a challenge to the sign of the goat.

" 'Flat Heads' was the alluring title of still another of last Sunday's sermons. It deserves to be linked with another on 'The Opening of the Gates of the Morning'—presumably the morning after. 'The Men in the Fire' looks promising at first sight, for it might lead us to believe that it brushed ever so lightly against the portals of that good, old-fashioned material hell; but the sub-title, 'The Sublimity of Grit and Grace,' gives us sudden pause.

"The preferential primaries or the governor's complimentary effusions over the exposition board must have taken a strangle hold on another breaker of spiritual bread, for he was fizzing with civic enthusiasm. In the morning he spoke on "The City Beautiful, or the Redemption of San Francisco,' and in the evening on 'The City Revenue.' It isn't good form, apparently, for a clergyman in a church to say anything about the city of God.

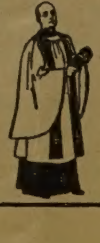
"We don't want to be uncharitable, and perhaps we might as well persuade ourselves that last Sunday was an off day for Christian teaching. But, alas, we cannot succeed. Week after week the accounts of sermons stare at us from the papers, and most of them are on every conceivable subject except the subjects that we should naturally expect sermons to be on.

"We Catholics, knowing how rigidly the sermons in our churches bear on the gospel of the day and the practices of Christian life, are inclined to smile at it all; but we would do more than smile. The thing has a serious aspect. Those chantecler and flat head sermons explain why paganism today is on the increase. If Christ be not preached in the house of God, where, think ye, shall He be preached?"

The alarming fact that the West, the progressive West, the land of sunshine and flowers, where nature is lovely as in scarcely any other place in the world should lead in the number of suicides is alarming. San Francisco heads the list with 44.2 for each 100,000 population. Next in line is Kansas City with 34; Oakland 32.4; Seattle 32.2; Denver 31.6; Los Angeles 30. These figures suggest the wisdom of laws making it a felony for a man to attempt his own life. A human being has no more right legally to kill himself than he has to kill someone else. There is something to deter the would-be suicide if he knows he will be locked up if he tries self-destruction, and is not successful. Moreover, most of those who fail in the attempt rarely try again.

The writer was talking to a man in a local hospital not long since, who had just endeavored to kill himself by taking gas. He had sought refuge in death because of excessive pride, and a sensitiveness about asking favors of his fellow men whom he was able to look bravely in the face until the day came when misfortune overtook him.

An honorable way for him to get out of his difficulties was explained, as he lay upon his cot, and he seemed anxious to take advantage of it. Then suddenly the thought occurred to him that he might be punished for his attempt on his life. He had come from a State where such an act is a crime, and he feared the consequences. It is well for men to fear the consequences. It is fitting that everything possible should be done to prevent the large number of acts of self-destruction on the Pacific Coast. If a suicide law will do it, let us have such a measure before the several legislatures by all means, and quickly.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Tempora et Mores

An Independent Contributed Survey.

The July issue of THE PACIFIC CHURCHMAN contained an interesting bit of correspondence wherein one of the clergy finds fault with Dominic for quoting Macaulay "concerning the rival merits of the Anglican and Roman Churches." God forbid! This was not the purpose of the quotation. Dominic is not seriously worried over the "rival merits" of the two communions, and if he were he would no more think of appealing to Macaulay in this day and age than to Lightfoot or Dean Stanley. The point he intended to raise was not the general "merits" of the two communions, but simply that of the relative abilities of Rome and Canterbury in dealing with religious enthusiasts. Granted, perhaps, that Macaulay has caustically overstated his case, it would nevertheless prove a most interesting thesis if the objector—whose learning is unquestioned—would contribute to this paper an article showing that the English Church has been on the whole as successful as the Roman in dealing with her "enthusiasts." Yes, of course, these are Rome's "*methods*"; but doesn't it come very near being true that almost every prophet of a new vision (of *any* kind) who has arisen in the Church of England since the Reformation, from Cranmer himself to Pusey, Robertson, and "Father Ignatius," has met with suspicion, blind prejudice, and persecution? And have no great enterprises been frozen stiff at the birth in the American Church? One would not have to travel very far to find footprints of blood or a few tombstones.

More of It.

It would be quite in order, did space permit, to quote at this point the chapter on "The Catholic Church and National Churches" in Fr. Pullan's book, "The Christian Tradition"—a work by whose reading a great many might profit today with regard to Episcopacy, the three Orders and the "grace" thereof, Apostolic Succession, Authority, etc. Now while one can have no sympathy with that kind of criticism which consists merely in biting the hand that blesses, it is nevertheless a right and a duty to point out mistakes of the past that we may be warned for the present. And so in connection with the question above raised by the quotation of Macaulay—who may have been approximately right for once—let us hurry on to our present reference (p. 197):

"If we allow our criticism to begin, like charity, at home, we must confess that the isolation in which members of the Church of England were content to live a hundred years ago has had some very unfortunate results for practical religion. . . . The clergy, as a body, did not adequately teach the value of the Sunday Eucharist. And enthusiastic persons now attend the weekly "breaking of bread" among the Plymouth Brethren. In multitudes of Churches no word was said about sacramental confession and absolution, except when the address before communion was read. And people laden with sin attempt to unburden themselves at Methodist revivals, and kneel in penitence in the halls of the Salvation Army. The unction of the sick was discontinued in spite of direct scriptural authority. And converts are therefore turning to the impious pretences of 'Christian Science.' The duty of prayer for the departed, and our fellowship with the angels and the saints, were frequently ignored. And we have been punished with a godless spiritualism and a craving for the use of mediums and planchettes. We had no monasteries and no "third order" for the laity like that of St. Francis and St. Dominic, and men and women have turned in shoals to a religion which gave them something to do, whether it is local preaching or marching behind a drum. In short, we members of the Church of England have been afraid of being too Catholic, and we have run a considerable risk of being nothing at all."

In other words, "Let us not have any enthusiasm for anything. Let hungry and vision-seeing souls go to Rome; or to Geneva, Germany or Scotland for sectarianism; or to any other place *where the people are*. But as for us—ah, we are the Church. Let us therefore be cautious. It is enough." Yea verily, it is enough—or has been; for thank God, we are *beginning* to see the dawning of a day when men shall once again *believe* something and be willing to die for it.

Inside Out.

Last May a number of clergy of the Northwest held a "clericus" in Portland, Ore. The *clericus* seemed to be a sort of *clearing house* for all sorts of ideas, which one feels sure must have relieved the distressed systems of those who poured them forth. An American priest delivered himself of a broadside against the Bishops—on the ground that they cost too much money. Such is the rampant, and we may say blatant, materialism of the age. One of the Vancouver men denied that "hierarchies" (meaning apparently the apostolic conception of the Church) were "favorable" for ecclesiastical unity, and *intimated* that Episcopacy cannot really be established from the New Testament. Such is the historical and Biblical scholarship of a man called a "Principal" and presumably a Churchman

This delectable exhibition of loyalty (et al.) is described by "The Congregationalist" as "turning the Episcopacy inside out." Its editor further remarks: "In view of the efforts now being made by our Episcopalian friends toward a world conference on Christian unity, these insurgent declarations on the Episcopacy — the inevitable stumbling block of all union movements—are worth considering."—Yea, verily! What possible good do priests of the Church—or *are* they such at heart—think that they accomplish by such "insurgent declarations"? Their utterances remind one of an utterance of the Head of the Church about "a house divided against itself." Our Protestant friend is right—for, as the Australian Presbyterians found out, Episcopacy is indeed "the inevitable stumbling block."

These things are truly "worth considering"—most significant phrase! The denominations are evidently "considering" the time when "the House" shall fall. And some of our men would do well to "consider" whether they do well in working for that fall. Or perhaps first they should go back and "consider" whether they really believe that Christ Himself established this "inevitable stumbling block." Mayhap it is they, and not Episcopacy, who are "inside out"—or upside down, or *wrong side in*. Yes, "we are *beginning*."

Clerical Education.

"What's the matter with the Church?" Are the clergy merely perverse, individualistic, ignorant, wilfully disloyal, self-seeking and lazy? No, the trouble lies not wholly here—nor in their poor pay either. The fundamental trouble is that they are not soundly trained—no, neither mentally, physically, spiritually, ecclesiastically, nor morally. Education is good, but a "college education"—not always by any means! And here is the first fall below the ideal—the Church takes men trained in a purely secular way during their plastic years, and then seems to fancy such men safe moulders of Her life after three little years (really less) in a seminary.

And what of the seminaries? A great many people have of late been distressed by the lack of sociological training therein; a good criticism, and one that is speedily bringing a remedy. But this is the least of it. Dominic has talked with graduates of various seminaries. In their maturer years most of them have seemed to think that their class room training had been insufficient, especially from a *pastoral* standpoint; and almost without exception—and here is the crucial point—they have shown a sad reticence, or spoken in tones of regret, with regard to the *atmosphere* of their seminaries. There is a lack of genuine spiritual discipline and training. So many of the students seem somehow or other not to have the right attitude, no "spirit of holy fear," no self-consecration, no reverence, no *awe* before the things of God and the human soul in its fight with sin. Psychology and sociology—oh yes; but it isn't the lack of *these* things in our seminaries which turns out so many men who have so little grip on truth and themselves, and show so little evidence that "they have been with Jesus."

This is the dark side of the picture, of course; but God only knows how many a parish priest's heart has ached as he yearned over his young candidate, or over the young man whom he *might* send to a seminary, or over the young clergy as he sees them struggling with the actual problems of their own lives and those of their people—and all largely for lack of sound and adequate training. Oh the pity of it! But this is a large discussion—and perhaps also a dangerous field to wander in!

The Limit—Almost.

This is clipped from one of the secular papers. For obvious reasons I omit names, though in some ways it is a pity not to give the name and denomination of the minister:

"One of the prettiest wedding ceremonies ever witnessed in the county was attended by over one hundred invited guests yesterday, when Mr. and Mrs. ——— were united in holy wedlock by the Rev. ——— of Oakland. On July 1, 1887, the ——— were originally married and their two sons were present yesterday when their parents decided to make assurance doubly sure by again going through the ceremony to commemorate the twenty-fifth anniversary of their wedded bliss. At high noon the bride and groom were united in a serio comic ceremony, the bride promising, in addition to the usual vows, to follow her husband in politics."

And there was more of the same stuff. What conception of "holy wedlock" can be held by a Christian minister" who would be party to such a "serio-comic" thing as this?

The denominations may rail at our Episcopal stumbling block, but this story—and we could tell a lot more about mock-marriages between children—may show some of our people of strong protestant sympathies and weak love of Church principles that the denominational disregard for some things which the "lowest" of us hold sacred constitutes just as real a barrier in the path to unity. Is nothing of sufficient sacredness seriously to demand of people that they think what they are doing? Well, this leads us on to a little tale; perhaps it will take away the bad taste:

A Modern Solomon.

Willie, aged six, and just from the country, had been taken to a large city church, where, for the first time, he saw and heard a vested choir. He was greatly interested, and when later questioned as to what he had most liked about the services, replied eagerly:

"Oh auntie, it was just lovely to watch the preacher come out with all his wives!"

Another objection to women in the choir habit of men!

DOMINIC.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. B. J. Davis of Trinity Church, Santa Barbara, is spending his vacation in Alaska. During his absence the Rev. John Ridout of San Antonio, Texas, is in charge of the parish.

Delegates of Oregon Convention, 1912.

The Rev. F. U. Bugbee of Pomona was the guest of honor at a farewell dinner given by the young people's social club on July 6th. Mr. Bugbee was to have left for Boston on August 1st.

The council of the Eighth Missionary Department will meet in Los Angeles on October 16th. Arrangements are already being made for the entertainment of the delegates and the preparation of a program. Bishop Johnson has appointed the following on the executive committee: Dr. William MacCormack, the Rev. Baker P. Lee, the Rev. Leslie E. Learned, the Rev. C. L. Barnes, the Rev. C. F. Blaisdell, C. F. Hodgson, C. W. Gair, M. Castleton, Gregory Perkins and Hill Hastings.

The annual summer school of the Diocese was held at Redondo July 9th-12th, and was an unqualified success both in point of attendance and benefit derived. St. Paul's Church, Pomona, was awarded the banner presented by the Redondo Chamber of Commerce for the school having the largest number of delegates in attendance. There were twenty-seven on hand from this parish.

The topics discussed covered a wide range, and the sessions opened each day with a celebration of the Holy Communion. Bishop Johnson took a leading part in the program and those who gave courses and lectures and their subjects were:

Gospels and Life of Jesus Christ. Very Rev. Dean Colladay, Salt Lake City.

Principles of Sunday School Teaching. Rev. E. L. Parsons.

Missions. Miss C. Fiedler, San Francisco.

Child Study. Rev. A. A. Butler, D. D.

The Christian Year. Rev. Robt. L. Windsor.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

All Saints' Church, Seattle, is happy in the possession of a new chancel which allows ample room for a large choir.

The Rev. E. B. Collier of Duluth, Minn., has accepted a call to the rectorship of St. Luke's Church, Vancouver. He will assume his duties the first Sunday in August.

The Rev. Herbert H. Gowen, rector of Trinity Church, Seattle, has received the degree of Doctor of Divinity. The honor was conferred at the annual commencement of Whitman College.

The clergy of the Diocese are elated over the completion of the club house on Orcas island which will be used as a summer resort. There are sleeping accommodations for about twenty persons, and spacious living, reading and recreation rooms have been provided. The structure was built from funds furnished by the clergy, and is intended as a place of resort for them and the members of their families.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

We are publishing on these pages two pictures taken at the Oregon convention which were received just a day too late for our last issue.

Bishop Scadding has appointed the following committee to represent the Church at the World's Christian Citizenship Congress in Portland next year; the Rev. H. M. Ramsey, chairman; D. D. Wheelwright, C. A. Bell and Hamilton Johnstone.

Word has reached us of the closing of the Seamen's Mission at Portland for lack of funds. The Mission has done a noble work, but the quarters were very expensive, and it is hoped that when another opening is had more favorable terms may be arranged. The work is in every way worthy the support of all Church people. The chaplain, the Rev. E. H. Roper, is spending the summer on a ranch at Hood River.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

Bishop Moreland spent the greater part of the month in San Francisco.

News has reached us of the death of Mrs. J. M. Wright, the wife of the Rev. James M. Wright of Yreka.

The Rev. Ernest Bradley and his family have been spending the summer at Bolinas. Mr. Bradley has, however, conducted his Sunday services at Santa Rosa, and on at least one occasion walked twenty miles to the railroad in order to do so.

The Rev. Bert Foster of Shelter Island, New York, has accepted a call to the rectorship of Emmanuel Church, Grass Valley. He will assume his duties the first week in August. Mr. Foster is a brother-in-law of the former rector, the Rev. Isaac Dawson, now of Trinity Pro-Cathedral, Sacramento.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Miss Louise Mead of Seattle has recently gone to St. John's Hospital, Ketchikan.

Word comes from Eagle to the effect that Mr. Burgess is as busy as ever and that the Mission is prospering.

There are no copies whatever to be had of The Alaska Churchman. The entire supply has been exhausted.

The Rev. Louis H. Buisch held a special service on Easter morning for the Knights Templar, in St. Matthew's Church, Fairbanks.

The Rev. Guy D. Christian of St. Mary's, Nome, writes of many activities in the Church there. We hope for a "Nome Number" soon.

Mr. Robert G. Tatum, who came to Alaska from Knoxville, Tennessee, has

made application to Bishop Rowe for admission as a Postulant for Holy Orders.

Mr. Madara has made several trips to camps of Indians within sixty or seventy miles of Nenana. In several instances, where occasion demanded, he has baptized infants.

Bishop Rowe has decided to hold a sort of Convocation at Christ Church Mission, Anvik, to honor the twenty-fifth anniversary of the service of the Rev. John W. Chapman at that Mission. Besides the Bishop and the Archdeacon, the following visiting clergy expect to be present: the Rev. Messrs. Hoare, Christian, Buisch and Betticher. There is some probability that the Rev. William Loola, native Deacon of Fort Yukon, will also be present. In any event, the gathering will be the largest of its sort ever held in Alaska.

Extensive improvements have been made during the past year in Trinity Church, Juneau (the Rev. G. E. Renison, Rector). A concrete basement costing $3,500 has been put under the church, thus making a series of splendid parish rooms, such as Sunday School room, Guild Hall, etc. A new furnace has also been placed under the building at a cost of $300. Then the interior of the church itself has been greatly beautified. A splendid two manual Estey organ has been installed at a cost of $1,000, through the earnest efforts of the Ladies' Guild. The chancel has been re-carpeted, and a new brass cross placed on the altar. Thus Trinity Church is now a complete plant, and perhaps the most beautiful church edifice in Alaska.

"AN APPEAL.

Readers of THE PACIFIC CHURCHMAN will remember that a short time ago the Rev. G. E. Renison, Rector of Trinity Church, Juneau, Alaska, made an appeal for "a brass altar cross" and chancel rail for his church in Juneau. Mr. Renison desires to state that "the cross" has been donated and was placed in the church at Easter. Anyone desiring to give the "chancel rail" is requested to communicate with Mr. Renison at Juneau, and he will be glad to furnish particulars.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The new pews and choir stalls have been ordered for St. John's Church, Globe. It is hoped to purchase a new organ and floor carpet in the fall.

The parish house for St. John's Church, Williams, is about completed. The building is to be used for a Church until funds are available for further construction work. It will seat about 400, and is a commodious, substantial structure. The interior is finished in the Mission style.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The chapel at New Meddows which has been built at a cost of $3,000, is completed much to the delight of the Church people in that neighborhood. Bishop Funsten visited the town during the month.

Mr. H. N. Elkington, our correspondent for the District of Idaho, who for a long period looked after our editorial interests in that section with much care and ability, has moved to Chicago. His kind interest and faithful work are a distinct loss to THE PACIFIC CHURCHMAN. We trust that the Bishop will appoint some one in his place.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

That which is often a common occurance in some sections of the country is rarely seen in others, and vice versa. In Eastern dioceses ordinations excite little interest outside of those who are connected with the persons to be ordained. But in the Sage-brush State, Nevada, where clergy are few and candidates for orders are fewer, we make as big an event as possible of an ordination.

At Elko, Nevada, in St. Paul's Church on the Third Sunday after Trinity (June 23, 1912) Bishop Robinson ordained to the Diaconate Ernest Herbert Price. Mr. Price was presented by the Rev. George Coolidge Hunting, Secretary of the Eighth Missionary Department. Mr. Price was prepared as a candidate by Mr. Hunting before the latter was elected to his present office. All of the clergy within 250 miles of Elko were present (perhaps was present is better) in the person of the Missionary of the eastern part of the State, the Rev. Hoyt E. Henriques. Others throughout the State sent their best wishes, which couldn't

Deans of Convocation, Diocese of Oregon.

be delivered in person because of the high cost of travel.

The day opened with a Celebration of the Eucharist in the early morning. Following this two adults were baptized by the Missionary. Morning Prayer was read by the candidate. At the Ordination Service a vested choir of fifteen men and women rendered the simple hymns and chants in a splendid manner.

In the afternoon the new Deacon held his first funeral and in the evening presented a class of seven for confirmation. Rev. Mr. Price has been appointed Minister-in-charge of St. Paul's, Elko.

Bishop Robinson preached from the text "And when they had prayed, they laid their hands on them." In the course of his opening remarks he said that we are not here "to give a palsied right hand of fellowship to a man starting on a career of civic effectiveness or sanitary reform," but to ordain him to a life of service in the Ministry of the Church of God. "The new Gospel, so-called, is a pyramid nicely balanced on its apex. Its base is in the heights. Could men mount it in some perilous fashion, they would become, from its very form, more widely separated. It ends in disunion. It needs but added weight to fall in tumultuous ruins and leave man in a state more pitiable than he was at first." Then the Bishop proceeded to show and contrast the Protestant and Catholic theories of the office of Deacon. The mere server at tables of the one compared with the spiritual server of the other. This he deduced from the facts that the Deacons must not only be men of good report but also of profound spiritual convictions. They must be men full of the Holy Ghost and wisdom. The whole address was for the purpose of educating his hearers, for the Deacon and his office is almost unknown in Nevada.

At the evening service Secretary Hunting addressed the people on the Mission of the Church, asking for the support, the prayers, the interest, and an offering of men and women for the work in the Mission fields.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Rev. H. E. Dibblee will spend a month in Berkeley, where he will have charge of the services at St. John's Cathedral.

Bishop L. C. Sanford and family have left Fresno for the summer and are now at the rectory of St. John's Church, Los Angeles, Cal.

Mr. B. L. Barney, Senior Warden of the Church of Our Saviour, Hanford, has assumed the duties of Treasurer of the District of San Joaquin, to which office he was recently elected. This will relieve the Bishop of a certain amount of clerical work.

Mr. Walter H. Evans was ordained Deacon by Bishop L. C. Sanford of the District of San Joaquin on St. Peter's Day, June 29th, at Good Shepherd Chapel, Reedley. The candidate was presented by the Rev. H. E. Dibblee, rector at Fowler and Selma and Secretary of the Board of Missions for the district. The sermon was preached by the Rev. L. A. Wood, Secretary of the District, on the Gospel for the Service for the Ordering of Deacons. The clergy present at this service were Dean G. R. E. McDonald and Canon R. W. Rhames of the Pro-Cathedral, the Rev. W. H. Webb, the former rector at Reedley, the Rev. H. E. Dibblee, the Rev. L. A. Wood and the Rev. Ray O. Miller.

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Convention of the Brotherhood of St. Andrew

CHICAGO, SEPT. 4TH to 8TH.

It was the writer's privilege to go as a delegate to the convention of the Brotherhood of St. Andrew when it was last held in Chicago. The sessions of the convention were conducted at the University of Chicago and the majority of the men and boys occupied the various spacious dormitories on the beautiful grounds, thus accentuating the community spirit, and allowing of close association such as is impossible at the usual convention. It was a notable gathering—that one of seven years ago—and not a man or boy who attended could help but feel benefited by the short week spent in the company of a host of fellow workers all eager in the cause of Christ.

This year the convention is once more to be held in the Lake City, and again the University will be thrown open for the use of the Brotherhood men. Here is the invitation of the Chicago committee:

"Chicago invites you to the most charming, not to say the most costly, group of university buildings in the world, those of the University of Chicago. The dining halls, the dormitories, the lecture halls, the gymnasium, etc.—a magnificent equipment representing an outlay of millions of dollars will be turned over to the convention of the Brotherhood of St. Andrew for four days, September 4th to 8th. Think of the community life possible under such ideal conditions as these! With its picturesque turrets and towers which crown its superb buildings, pleasingly arranged in harmonious architecture on a delightful campus not far from the shores of Lake Michigan, you can meet face to face with a thousand men and boys representing chapters from all parts of the United States. They will be there to drink at the well of inspiration, to be found at the convention. They hope to get something here that will help them to better serve the Church during the coming year. If you are getting in a rut, if you are lagging in your work for the Church, why not come to this convention? Perhaps you will hear something that will awaken you again—the Renaissance, the New Birth, the inspiration of being born again will move you to greater activity for the Church. We want you to get this inspiration first-hand. Come yourself. We want you! If you feel you would like to get the force that will impel you to go into a fight for the betterment of the lives of others through the Church, why not register for the National Convention of the Brotherhood of St. Andrew to be held at the University of Chicago, September 4th to 8th?"

The Brotherhood of St. Andrew of San Francisco and Bay Cities hopes to be represented by at least one and perhaps three delegates at the coming Chicago convention, and it is earnestly hoped that San Francisco may be chosen as the convention city for 1915. This seems a bold desire, but it is easily within the range of possibility, especially with the earnest prayers not only of brotherhood men themselves but of Church people in general.

Few realize that at least four missions in San Francisco depend almost wholely on brotherhood men for their services and Sunday Schools every Sunday, and that the aged and infirm Church people at the City and County Relief Home have not looked in vain for many years past to brotherhood men for their Sunday afternoon service, which also means hours of visiting, cheering and comforting those who need it. This work is done not for honor or glory or the thought of reward; on the contrary, it is a case of spending and being spent and it can be done much more effectively if men can but feel the sustaining impulse lent them by the earnest prayers of those people who *take their religion seriously.*

And if, perchance, there is some man who is not satisfied to just sit and listen to the Gospel being preached Sunday after Sunday, and feels that after all he is only living half a Christian life; if there is such, let him show himself, for the work is great. Let him start preferably in his own parish Sunday School, apply to his rector for a lay reader's license and come into the ranks of those who work seven days a week almost all the year round. Monday morning is a very much pleasanter sensation after a Sunday commenced with Early Service, Sunday School, Morning Prayer and Evening Prayer (especially if you have to read both services, together with the sermon), than a Monday following a Sunday which is taken up by lying in bed two or three hours later in the morning, loafing around reading the Sunday paper, the park in the afternoon and possibly Church in the evening. Such is the cause of what is generally known as Blue Monday.

The above antidote is worth a thorough trial.

Mrs. C. M. Marrack, wife of the late Rev. Cecil Mortimer Marrack, rector of St. Stephen's Church, San Francisco, with her three children, arrived from the Philippines and is staying at the home of her parents in the Presidio.

OBITUARY.

George Cuthbert, well and favorably known in San Francisco for many years, died Saturday, June 15th, at his home, 2580 Sutter street. Mr. Cuthbert was 62 years of age at the time of his demise.

Interior View

He was a native of Kingston, Jamaica. He came to the United States as a boy of fifteen, and spent thirty-five years of his life as a clerk in the land department of the Southern Pacific Company. During a large portion of this long period of employment he was connected with the office

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Panorama

of the late W. H. Mills. Through his association with Mr. Mills' office, Mr. Cuthbert became acquainted with a large number of the most prominent men of the country, whose friendship he won by his never-failing courtesy and close attention to duty.

In consideration of his very fine qualities, Mr. Cuthbert was selected by Mayor Rolph to act as usher in the Mayor's office, and in that position his fine bearing, his loyalty to the administration and his courteous reception and treatment of all persons, whether of high or low degree, who called at the Mayor's office, won him

niversity of Chicago.

the respect, and in many cases the affection, of those connected with the office or calling there upon public business.

Mr. Cuthbert was a member of St. Peter's Episcopal Church and of the Brotherhood of St. Andrew. He leaves a widow and two sons.

General Church News

Bishop Tuttle, the Presiding Bishop of the Church, has been for twenty-six years the diocesan of Missouri, forty-five years a Bishop, and fifty years in Holy Orders.

The Rev. H. Percy Silver has notified the Bishop and the diocesan standing committees of his acceptance of the election of Bishop Coadjutor of the Diocese of Kansas.

The Diocese of Maine, determining to have a share in the progress of Christian work in China, has adopted practical methods of reaching every communicant in the hope that at least $1 in addition to all apportionments may be obtained from each.

Trinity Parish, New York, contains 8,610 communicants. There are only twenty-nine dioceses in the whole American Church having a larger communicant list. In this parish, through the interested efforts of the rector, Dr. Manning, the duplex envelope and weekly offering for missions have just been introduced.

Two of our Missionary Department secretaries have been called to other posts within the last month. The Rev. William E. Gardner of the Department of New England has been chosen as the General Secretary of the new Board of Religious Education; the Rev. H. Percy Silver, secretary of the Seventh Department, has been elected Bishop-Coadjutor of Kansas.

A school for the training of catechists in the district of Shanghai was dedicated on Easter Day by Bishop Graves. It has a most satisfactory group of buildings and begins with a large number of students. If the history of Hankow is repeated in the Shanghai district the accommodations will soon be over-crowded by Chineses who desire to teach their own people.

On Thursday, June 20th, there was unveiled in the auditorium of the College of the City of New York at the close of the commencement exercises a memorial tablet to Edward M. Shepard. It is placed on the wall to the right of the Rostrum and is the gift of the students from a design by Charles R. Lamb as executed in the Lamb studios.

An arrangement has been made whereby a school for the children of missionaries in China will be established at Kuling. Our own missionary board inaugurated the movement, the Presbyterian Board of Foreign Missions co-operating. It is believed that other boards will join in this effort to prevent that tragedy of missionary life—the separation of parents and children for long periods.

Bishop Brewer says that as a direct result of the work done in making the every-member canvass and introducing the weekly offering, the salaries of two of the Montana clergymen have been increased from $1,200 to $1,500, and over $2,000 has been realized to the treasury of the Diocesan Board of Missions because of the increased self-help developed in the various missions. Four congregations have given up all outside help.

The Rev. John W. Chapman has completed twenty-five years of service as our missionary in Alaska. In recognition of this fact the Executive Committee of the Board of Missions, in a resolution passed at its last meeting, desired to record their gratitude for the patient and effective work done through these twenty-five years by Dr. Chapman and his devoted wife, which has given to the Church a conspicuous illustration of missionary service, and expressed the hope that their lives may be spared for many additional years of service for the extension of the Kingdom of God.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. George Biller, Jr., Bishop-elect of South Dakota, as follows:

Place—Calvary Cathedral, Sioux Falls, South Dakota.

Time—Wednesday, September 18, 1912.

Consecrators—The Presiding Bishop, the Bishop of Montana, the Bishop of North Dakota.

Preacher—The Bishop of Oklahoma.

Presenters—The Bishop of Newark, the Bishop Coadjutor of Missouri.

Attending Presbyters—The Rev. Wm. M. Grosvenor, D.D.; the Rev. Philip M. Kerridge.

For seventeen years prior to 1909, a certain Texas parish sent no offerings for the Church's work at home and abroad. In 1909 a beginning was made with a gift of $16 from the Woman's Auxiliary. From May 1, 1911, to May 1, 1912, the parish gifts for diocesan and general missions totalled $1,200. Of this amount the Sunday School gave $139, the Woman's Auxiliary $322, the Junior Auxiliary $82, and the congregration $675.

"What is the reason for this change?" asks the Department Secretary. He answers his own question: "The old story—the rector has a vision."

o's Sky-line.

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and will not let us go? Hope springs eternal in the human breast. When love and hate are gone hope abideth still. But hope without faith is a flower without perfume, a form without beauty, and an existence without inspiration. Look at the world. Where faith has been lacking either in presence or power, there all is darkness and cruel habitations, injustice and everything that maketh a lie. Where faith is not, very few men who really know life have ever been able to see anything but these things—as witness the social unrest and bitter cry of man against the Superman of today. That same passionate faith which has preserved Israel under the heel of the generations, faith in a God Whose righteousness, mercy and truth shall ultimately triumph—this is the only thing which can transmute existence into life for him who is not an oblivious clod but senses the sin and sorrow of humanity. The whole creation groaneth and travaileth, and it is only our faith that the birth will bring forth sons of God which can give us hope as a people or as individuals. We intimate here the truth that the world-struggle is only the soul-struggle writ large. And so the hopes and fears of the individual are infinitely more real to him than all corporate joys or sorrows. Even the sceptic in his anguish admits that if he has hope it is in God: "O God, if there be a God, save my soul if I have a soul!" Earth doth not answer, nor the Seas that mourn in flowing purple of their Lord forlorn. Of God forlorn verily nothing answers. Only the Prince of Peace can bring hope to your soul. Science, too, says earth has no abiding city. Only faith can raise the head of hope to receive the benediction of life.

Peace for the past, character for the present, hope for the future—these at least must be the possession of every man who would truly and Godly live. It is conceivable, perhaps, that God might have willed it otherwise; but it is doubtful if He could, and apparently He did not. The just shall live by faith. Let every man, therefore, cherish as his most priceless treasure his belief in God, his trust in Him. and his sense of dependence upon Christ. Whenever these things fail man faces The Great Tragedy. The Light of his life is gone out and Darkness reigns. Forget, lose, sell, give away all that thou hast; but whatsoever thou doest, see thou obtain the Pearl of great Price. Faith is set in truth as a jewel is set in a casket. Having, therefore, the jewel encircle it round about with knowledge of truth. That is to say—having your faith in God learn all you can of the Faith, of the Bible, of Tradition, of the Church, Her history, law, precepts, dogma and work. All these things—yes, they have their place and their value; know them, and hold them truly; but above all things else keep your personal faith in God; for faith is the life of those who believe.

The Rev. Clifton Macon, rector, Trinity Church, Oakland, spent July at Glenbrook, Lake Tahoe.

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The Diocese of California

The Rev. Allen Burleson of Guadalajara, Mexico, preached at Trinity Church, San Jose, on July 7th.

The Rev. David Crabtree has assumed his duties as priest in charge of St. Peter's Church, Redwood.

The Rev. Frederick W. Clampett is spending his vacation in Sonoma County. He will return to San Francisco about the middle of the month.

There were approximately 500 persons at the picnic of the Cathedral Mission of the Good Samaritan held at Moss Beach. It was a huge success.

Deaconeses Drant is back from her vacation in Napa County, and Deaconess Dorsey is reported to have been for a time with relatives at Oakdale.

The finance committee of St. Stephen's Church, San Luis Obispo, are trying to interest the congregation in the duplex envelope system. St. Stephen's is going ahead.

Trinity Church, Oakland, is planning to have a Parish House adjoining the present Church property. The building will contain a gymnasium, library, auditorium and guild rooms.

The Bishop, Mrs. Nichols and Miss Margaret Nichols left the last of the month for Yellowstone National Park, where several weeks will be spent in rest and recreation.

The Rev. Samuel Mills of Placerville, Diocese of Sacramento, has been transferred to this diocese and has assumed the duties of vicar of Holy Innocents Mission, Oakland.

The Bishop recently visited Grace Church, Boulder Creek; St. Andrew's, Ben Lomond, and St. John the Baptist, Capitola, all under the care of the Rev. C. O. Tillotson. He found the work progressing and the conditions favorable.

Work on the Crypt of the New Grace Cathedral has actually begun if we may count the excavating which commenced on July 22d. The contract for this work was awarded to E. M. Muie & Co. for $13,000.

Mr. Louis H. Eaton, who has for many years been organist of Trinity Church, San Francisco, has handed his resignation to the vestry to take effect September 1st. No successor to Mr. Eaton has so far been selected.

The Rev. Everett W. Couper, rector of Christ Church, Alameda, was taken ill about the middle of the month and had to be removed to St. Luke's hospital, San Francisco, for an operation. We are glad to say that Mr. Couper is much better, having successfully passed through the ordeal.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

On the evening of July 24th the Men's Club of the Church of the Advent was addressed by Judge William P. Lawlor. He spoke upon "Criminal Procedure and Its Reform." The men, and the women also—a few of whom were present—showed great interest and many questions were asked and answered.

The annual report of the Cathedral Mission of the Good Samaritan showed a satisfactory condition of affairs and a surprising growth that made even the workers marvel when the results were reduced to figures. The Rev. Charles Hitchcock and the Rev. W. B. Clarke were special preachers during the month.

A Chinese boy in one of his written "exercises" contributes the following delightful comment upon civilized conditions. It comes to us from one of our missionaries in the field:

"There cannot become a country without laws and politics. But *the barbarous of Africa and San Francisco* they also have a chiefer to govern people." (Italics ours.) Respectfully commended to our good Mayor and vestryman, The Hon. James Rolph, Jr.

It was with great delight recently that the Bishop welcomed to the diocese Major Henry Swift, retired chaplain of the United States Army. Chaplain Swift was a College and Divinity School friend of the Bishop and his career has been a notable one. Following his graduation from the seminary, Major Swift immediately undertook work with a tribe of Indians, influenced by Mr. William Welsh of Philadelphia, who at that time was very active in enlisting the interest of the Church in the Indians. Two other clergymen went at the same time, the Rev. William J. Cleveland, who died not long since in the Diocese of Los Angeles, and the Rev. H. Burt, who is still at work among the Indians of South Dakota. Major Swift accomplished such good results that his efforts attracted the attention of some army officers who felt that it would be of great benefit to the service to have him in the army as a chaplain.

Throughout his career in this arm of the military he has done noble service. During the Spanish-American War he distinguished himself by ministering to the wounded under fire and by volunteering to serve in the yellow fever camp.

Major Swift has come to San Francisco to live. For a few weeks he has agreed to take up work at Arroyo Grande in this diocese and at Santa Maria in the Diocese of Los Angeles. On his return to San Francisco next month he will probably become a member of the Archdeacon's staff.

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ELIZA BALDWIN GARBER.

THE PACIFIC CHURCHMAN sorrowfully chronicled the death of Miss Eliza B. Garber, publishing a photo of her in the last number. A close friend of the beloved woman has, however, sent us the following, and we think it should be given a place here:

In Berkeley, California, in her 77th year, on June 19, 1912, Miss Eliza Baldwin Garber passed in quiet sleep from the service of her Master here to His more perfect service above.

Loyalty, courage, unselfish devotion to duty and to her Church, distinguished her whole life. In her were combined the gentle dignity of a Southern woman and the force and decision and uprightness of character that fitted her for great usefulness in many spheres of life. Capable of perfect self-sacrifice, hers was the rarer grace that hides the sacrifice behind a joyful smile.

Before the war she taught for some years in Alexandria, Virginia, leaving her work when the war broke out to serve on the Relief Committee in her native town of Staunton, Virginia, where she was a ministering angel to the wounded and dying for many months.

She came to California in 1875 and very soon gathered about her young girls and children of the water-front district in San Francisco, teaching them to sew and always to repeat the Church Catechism. In the midst of a life full of social obligations she always *made* the time to give to this work, rising early or staying late, if need be, that Christ's little ones should not go untended. Devoted, personal service, even, as she often said, "to putting shoes on barefooted children," with her own hands.

With a God-given power of winning love and trust, especially in children, she blessed, with the sunshine of her own great heart, lives darkened by sorrow or want, and led to paths of peace feet that had otherwise stumbled or grown weary.

Her work was for many years in connection with the Sewing School of the Good Samaritan Mission in San Francisco. Here she ably seconded the labor of love carried ou among the poor by the Rev. Wm. Ingram Kip, Jr. After his early death she helped by her personal effort to sustain the work in that section. Neither earthquake, fire nor strike drove her from her work, but during those dark days of 1906 she labored incessantly for the stricken families of the Mission.

She was still at her post, although the last weariness was creeping over her, when in the stillness of the night she heard and answered the blessed call, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

B. G. P.

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Recording Secretary—Miss Kate W. Stoney, 3294 Jackson street, San Francisco.

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Treasurer United Offering—Miss Lena Gibbs, 3565 Washington Street, San Francisco.

Secretary Junior Auxiliary — Miss Rachel R. Best, Alta Vista Apartments, Berkeley.

Secretary Babies' Branch—Miss V. N. Drown, 2550 Jackson street, San Francisco.

Secretary for Missions Study Classes—Mrs. C. Edward Holmes, Belvedere, Cal.

Correspondent Church Periodical Club—Mrs. Gaillard Stoney, 3294 Jackson street, San Francisco.

THE ALTAR DAY SERVICE will be held in St. John's Church, San Francisco, on the Festival of the Transfiguration, August 6th, at 10:30 a. m. The rector, the Rev. E. H. Benson, will celebrate the Holy Communion and make the address.

The Auxiliary has never asked for the collection at any other service than its own; but some clergy love to give the offering on this day to the Altar Fund of the Woman's Auxiliary, and the Auxiliary loves to have it so, as perhaps the easiest and surely the most sacred way to give the "one dollar or more from every Altar in the Diocese" due on this Festival, that another Altar may every year testify to the devotion of our communicants.

The Auxiliary does ask for the prayers of the Church on this day, in the prayer set forth by the Bishop for use throughout the Diocese and mailed with the notice of the service to every Church and Chapel.

At the close of the above service the Auxiliary will hold a business meeting to which every branch is requested to send at least one representative.

At the SEPTEMBER MONTHLY DIOCESAN MEETING, Monday, the 2d, at 2 p. m. in St. Paul's Church, San Francisco, Major Henry Swift, Chaplain of the 14th Cavalry, is expected to speak on his "Experiences among the Sioux Indians in the early days of the Missions among the Cheyenne River and Standing Rock People."

We are happy to announce that the Rev. B. L. Ancel, Missionary in Sangchow, China, who, with Mrs. Ancel, has recently passed through San Francisco on his way to vacation in Virginia, has promised to be with us at the January meeting.

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Miss Pick, Deaconess in Wrangell, Alaska, acknowledges with great pleasure the box sent her, especially the rugs. More for her next year!

Miss C. J. Neely, lay worker in Japan, with her sister passed through San Francisco last week on her return after furlough. Miss Neely has been transferred to the Diocese of Tokio to Bishop Tucker's jurisdiction. She returns with all the courage and sparkle that characterized her on going out.

On Thursday afternoon at 2 o'clock, August 8th, the Vacation Cooking School of True Sunshine Mission will have an exhibit of its work. Friends are invited to come and see what the girls can do.

THE ALTAR AND THE WOMAN'S AUXILIARY.

At the close of the Auxiliary's thirty-two years of service in this Diocese, I am asked to tell the story of the Altar Fund.

Instituted in our thirteenth year, it is but the working out of the earliest insinct of the branch as expressed in its first published report: ,'First of all should be put, I think, the provision of Altar linen, vestments and Church furnishings for our young missions. The good of a service decently begun is incalculable."

OUR HISTORY IN FULFILLMENT OF THESE PURPOSES.

To the Altar have gone our richest gifts; and from the Altar to ourselves has come the incalculable good—strength, courage, inspiration for new tasks in the unfolding years.

What part these gifts have had in the development of the Diocese is not for us to reckon. But it will be profitable to review the record of the giving that has brought us in touch and sacred relation with many families of the faithful.

During our first thirteen years the Auxiliary was engaged largely in putting in good condition Churches that had struggled up alone in small country places and in furnishing the new missions that had their birth in this period and looked to us for help.

We cannot here list all gifts of this kind—altars, vestments, altar furnishings, Communion silver, small and large ———, bells, organs and all other kinds of furnishings, but it is fortunate that from the third to the thirteenth year our records were kept in a manner to enable me to give the sum total of values, exclusive of Sunday School supplies and money to building funds. These total $6,853.53, and include altars given to the following Churches and institutions:

1883—All Saints', Pasadena.

1884—Church of the Ascension, Sierra Madre.

1885—Trinity, Redlands.

1886—St. Luke's, Selma.

1887—Alameda County Mission.

1888—Old Ladies' Home, Memorial and Reredos.

1889—Alms House Mission, San Francisco, folding altar.

1890—St. Paul's, San Buenaventura, Memorial to Bishop Kip's work.

1891—St. Mary the Virgin, San Francisco; Christ Church, Ontario.

At the annual meeting in 1893, recognizing that the provision of altars would always be our privilege and that all makeshifts for a properly constructed altar are intolerable, it was proposed that we should ask every place in the Diocese where the Holy Communion is celebrated to give one dollar, or more, for the provision of at least one altar every year, this Altar Fund to be paid in at the Festival of the Transfiguration, newly restored to our calendar. The plan was adopted with enthusiasm and the first dollar paid to the fund by a member of Grace Church, San Francisco, who had formed, under Bishop Kip, the first Altar Society in California.

When Transfiguration Day came again Bishop Nichols offered to give us the Holy Communion, thus inaugurating Altar Day, which has since been kept with ever growing consciousness of its fitness. At the same time the Bishop gave us the prayer for the Auxiliary which we ask our clergy to offer on this day.

The fund has provided altars to the following Mission Churches in the years indicated:

1893—St. John's, Tulare.

1894—All Saints', Palo Alto; St. Mary's, Lompoc.

1895—Trinity, Juneau, Alaska, Thanksgiving, in last year of the undivided California branch.

1896—St. Michael's, Fowler, Memorial, Annie Sanford.

1897-1898-1899—Christ Church, Patchen, and St. Peter's, Sitka, Alaska.

1900—Christ Church, San Jose.

1901—Holy Innocents', Corte Madera, Memorial, Mary E. Heath.

1902—St. Luke's, Hollister.

1903—Good Shepherd, W. Berkeley.

1904-1905-1906-1907—St. Paul's, Modesto, Memorial, W. C. Mott, Priest; Seamen's Institute, San Francisco, Missionary; Trinity, Point Richmond.

1908-1909-1910—Cathedral Mission Good Samaritan, San Francisco; St. Barnabas', Arroyo Grande; St. John's, Lodi.

1911—St. Augustine's, Oakland; All Saints', Elmhurst.

Given in above period independently of Altar Fund:

1904—All Saints', Vernal, Utah.

1909—True Sunshine Chinese Mission, San Francisco.

Thirty-one altars in twenty-nine years.

In its nineteen years the Altar Fund has paid for these altars a sum total of $1,448.50.

But it will reach the ideal set for it only when every altar in the Diocese shall be a sharer in this Mission of the Altar, a contributor to this witnessing to our oneness in the Church which is His Body.

S. S. L.

The teaching of the Bible in the public schools of New South Wales has been an undoubted success. Recently a conference was held in New Zealand looking to an appeal for legislation in order that the Bible may be introduced in the schools there.

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The Church and Social Service

Quite a number of rather interesting books, reports, and addresses have recently appeared on the labor problem, or as it might be better named the industrial problem. At the meeting of the National Conference of Charities and Correction held in Cleveland, Ohio, June 12th-19th of this year Mr. Owen R. Lovejoy, chairman of the Committee on Standards of Living and Labor, presented a most interesting report. The report covers these subjects: wages, hours, safety and health, housing, term of working life, compensation of insurance.

The first paragraph of the report is worth quoting in full. "The welfare of society and the prosperity of the state require for each individual such food, clothing, housing conditions, and other necessaries and comforts of life as will secure and maintain physical, mental, and moral health. These are essential elements in a normal standard of living, below which society cannot allow any of its members to live without injuring the public welfare. An increasing percentage of our population derives the means to maintain this normal standard through industry. Industry therefore must submit to such public regulation as will make it a means of life and health, not of death or inefficiency."

It is, of course, open to any one to question these assertions, but he who does so, does it at the peril of the community in which he lives. The only way we Churchmen can get the message of the Gospel into people's souls is through their bodies. This is too often forgotten, when men talk about the "Pure Gospel." If the "Pure Gospel" means more than repetition of cant phrases it will have to deal with a man not merely when he happens to be in the church building but when he is earning his "daily bread" for which he prays while in church.

A Social Creed.

The Federal Council of the Churches of Christ in America adopted on December 4, 1908, a "Social Creed."

"For equal rights and complete justice for all men in all stations of life.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'Sweating System.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is the condition of the highest human life.

"For a release from employment one day in seven.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the abatement of poverty.

"For the most equitable division of the products of industry that can ultimately be devised."

Such is the Social Creed which the Council presents to the Christians of America. It is not adopted by an Eucumenical Council, for the Methodists are the only people who in this age aspire to such councils, but it is perhaps as nearly as can be the expression of the majority of the leaders in American Christianty. When one first reads it over, and then reads the book edited by Henry F. Ward, and which was published this year, the "Social Creed of the Churches," one is inclined to wonder whether the old theologically stated creeds are as hard to believe and think about as is this Social Creed. To make anything out of such a creed requires above all that happy faculty, God-given, which brings assurance of things hoped for, and a conviction of things not seen.

Living Wage.

Here on the Pacific Coast we are inclined to forget that in the United States there are about five million men who are earning in industry less than a living wage. By a living wage is not meant one that makes even small luxuries possible; it means one that will actually provide sufficient plain, the plainest possible, food, clothing and shelter for a workman, his wife and two or three children. Surely it is not very much to ask that an industry shall provide at least that much. The Rev. John A. Ryan, of St. Paul's Seminary, Roman Catholic, has made a very careful study of wages, and has published a book entitled "A Living Wage." He concludes that at least *sixty per cent of the male workingmen in our country do not receive a living wage.* Similar testimony comes from all who have investigated the matter during the past decade. From Nearing's "Wages in the United States," page 313, we read: "It appears that half of the adult males of the United States are earning less than $500 a year; that three-quarters of them are earning less than $600 annually; that nine-tenths are receiving less than $800 a year." This computation allows for loss through unemployment.

It will not be amiss to give an average monthly budget taken from the report of the New York Section of the Council of Jewish Women.

Monthly expenditures of girls living away from home:

Room rent (lodging in other family's apartment, no privacy), per month	$ 4.00
Food:	
Breakfast (average working girl takes coffee, bread, and butter self-prepared), daily 10 cents, per month	3.00
Lunch (sandwiches, tea, per month)	4.50
Supper (hot meal, minimum cost)	6.00
	$17.50
Carfares to and from work	2.50
Newspapers	.50
Clothes	7.00
Monthly expense	$27.50
Annual expenses	$330.00

To meet these (large) expenses it has been found that out of 391 girls in New York department stores, in 343 cases the average total wage is $6.00 per week. In Baltimore out of 4,048 women workers in department stores 54 per cent earned less than $5.00.

Many families studied had deficits averaging $65 to $68 a year. The only wonder is how these deficits were so small.

"Thou shalt not muzzle the ox that treadeth out the corn."

Hours of Labor.

Let us be thankful that the California Supreme Court has upheld the eight hour law for women workers. This decision marks another step forward in the progress of labor legislation in California, and seems to open the way for other States to fall into line. The Church may well wonder why men do not come to services. In some places men work twelve hours a day, seven days a week. The second rubric at the end of the Catechism should be held in some practical way in the heads and hearts of Churchmen who are leaders in the industrial world. No Churchman may say like Pharaoh, "Ye are idle," when the Church gives him such explicit instruction as this rubric. It has been pretty clearly demonstrated that the fatigue toxins begin their work before ten hours of work at high speed machinery have passed, and better and more efficient work is obtained from men who work shorter hours and have a day out of seven for rest. Men who are physically exhausted and worn out by long hours have no other way of spending their off time than by the quick excitement of liquor and debauchery. It has been found that longer rest periods provide opportunity for the men to improve themselves and to take better care of their families. The Mosaic Law laid the responsibility for the training and instruction of children in God's Law not on the Church but on the parents, and any system of industry which deprives the parent of the *opportunity* to obey God's Law will sooner or later have to settle with the Church. And the Church which feels Her responsibility for observing God's Law will not tolerate any industrial system which runs counter to that law.

The Right to a Home.

The housing question is one that cannot be overlooked. The National Committee of the National Charities Conference remarks that "Social welfare demands for every family a safe, and sanitary home; healthful surroundings; ample and pure running water inside the house; modern and sanitary toilet conveniences for its exclusive use; adequate sunlight and ventilation; reasonable fire protection; privacy; rooms of sufficient size and number to decently house the members of the family." It is also to be noted that rooms occupied during the day and part of the night as a *shop* or small factory making sweat-shop goods can hardly be called a *home* in an Anglo-Saxon sense.

Labor Sunday.

Once again the Social Service Commission of the Church is getting after the clergy, and through the Diocesan Commissions is urging the observance of Labor Sunday, the Sunday preceeding the first Monday in September. Doubtless the American Federation of Labor will bring the matter to the attention of the clergy this year. The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has prepared a leaflet of "Suggestions for Labor Sunday." Copies of these can

be had from our Secretary, the Rev. F. M. Crouch. 157 Montague St., Brooklyn, N. Y. One feature of the recent campaigns on this and other matters is that men must be well informed before speaking. This will certainly take considerable time. It may be questioned, however, whether there is anything more important than the knowledge of how the parishoners and their friends live or try to live. In the book by Mr. Ward to which reference has been made nearly every chapter ends with some such expression as this: "Information is what is needed, and then the practical application of the knowledge gained to the problems at hand."

This sums up the work of the Church if she is to be socially efficient.

W. R. H. Hodgkin.

Correspondence

OTHERS MIGHT COPY THIS.

To the Editor of The Pacific Churchman.

Dear Sir: I have carefully read the article entitled "About Digs" in the May issue of The Pacific Churchman. Though I fully agree with you that every one who can should subscribe to his own church paper, may I say a word (from my own experience) about sharing the paper with others, and so widening its sphere of influence. Several years ago I began to try and interest fellow parishioners in The Pacific Churchman, but did not find it easy work. Then the idea struck me to quarter the subscription and get up clubs of four members to each copy. The result is, I now have a subscription list of 19 names, consisting of seven subscribers at $1 a year, four subscribers at 50 cents, and eight at 25 cents, making up a total of eleven whole subscriptions. most of these began as 25 cent subscribers. I am not advocating reduced rates, only showing how our parish has increased its subscription list.

Yours faithfully,
J. M. S.

To the Editor of The Pacific Churchman:

I would call the attention of those interested in missions to Indians to the statements in a recent circular (to be had for the asking) issued by the Indian Rights Association, 709 Provident Building, Philadelphia. A clergyman of the Church, the Rev. C. E. Grammer, D. D., is the president, and many Churchmen are members of the association. Gross abuses are described as existing among Indians in Montana, in Arizona, in Minesota and in Oklahoma. Recent letters from some of our missionaries in Minnesota and South Dakota, say that Indians are exploited and that "people outside the Indian country do not know what the conditions are." Our Church has been markedly successful there. That is one good reason why we should now rise in their defense. To those interested in Indian missions, and wishing for further information, I offer to send a free copy of my book, "Indian Topics," to be returned in three months. The secretary of the Indian Rights Association, Mr. M. K. Sniffen, will give further information.

D. A. Sanford,
Big Spring, Texas.

Editor The Pacific Churchman:

During the past year under the insistent pressure and appeal of numerous bishops, clergy, widows and orphans and beneficiaries needing help or more help because of the increased cost of living, the Trustees of the General Clergy Relief Fund have largely increased the list of pensioners and the amount of pension.

(Number of persons now upon the list between 500 and 600, requiring about $150,000 annually. Sixty-seven dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pensions and relief. Not half the churches contribute to the Church's own National Agency.

In 56 dioceses the General Clergy Relief Fund appropriates more money annually than the churches in the dioceses give.)

How, then, have the Trustees been able to do the large work they are doing? They have depended largely upon legacies and the increase of the annual offerings from churches and individuals. While we have been notified this year of more legacies and in larger amounts than ever before, there have been paid but three legacies aggregating $4,300, the average amount should have been about $35,000. This and the diversion of offerings to other lines of clergy relief not so immediately pressing is causing the danger of a deficit. We have just avoided a deficit by reason of the Christmas offerings, but upon the Christmas offerings we depend to make up the amount required for the April, July and October quarterly payments.

It would be a blot upon the Church, if with all our splendid building and large giving in other directions, we should be compelled to cut down the small pensions ($25,000 to $30,000 quarterly in the aggregate) we are now giving to godly men and women (many of them disabled missionaries or their widows and children) who depend largely upon a pension from the General Clergy Relief Fund for a living.

Clergy pensions and relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy.

Increasing demands for other enterprises ought not, therefore, to crowd out this duty of the Church, lest we become lean of soul in the midst of all our activity.

If space permitted we could add interesting and pathetic appeals from scores of individuals which would grip the hearts of Churchmen and claim their interest and their offerings.

We therefore appeal with great earnestness for an offering from your readers and as large as they can make it.

Very sincerely yours,
Alfred J. McClure,
Treasurer and Financial Agent.

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English Church News

NEW VICAR OF ST. LUKE, WEST HOLLOWAY, LONDON.

The Rev. Frank Stone, M. A., Organizing Secretary of the Missions to Seamen, has been appointed by the trustees to the Vicarage of St. Luke's, West Holloway, in succession to the Rev. W. H. Thompson, LL.D., now Vicar of St. Stephen's, Ealing. The Committee of the Missions to Seamen have asked him to retain the editorship of the Society's monthly magazine, *The Church and the Sailor*, which he initiated at the beginning of this year, and has already made so successful. After graduating at Durham University, Mr. Stone was ordained deacon by the Bishop of London in 1904, and priest in 1905. For two years he was Assistant Seamen's Chaplain in the Port of London, and in 1906 was appointed by the Society to the charge of the important Port of San Francisco, where he was working at the time of the great earthquake and fire, in which the Seamen's Institute was entirely destroyed. With the invaluable help of Bishop Nichols, of California, Mr. Stone set himself to make good this loss, and the fine new Seamen's Church and Institute, built at a cost of £14,000, was the first church building completed after the great catastrophe—a striking testimony to Mr. Stone's courage and organizing powers.

The above from the *Guardian*, London, will be read with much interest by Mr. Stone's many friends in the Diocese of California. But few people know and fewer realize the strenuous work he did for the Seaman's Mission in San Francisco during the whole term he held it. The rehabilitation after the earthquake was the culmination of his efforts and it resulted in a complete breakdown and a weary, long illness. He has not reached a haven of rest by any means, for St. Luke's is in a very poor part of London and such a post in these days spells toil without end. The church, built in 1860, holds about a thousand, the income is $1,750 a year and there is a very good rectory of eleven rooms. Mr. Stone was married July 20th, to the sister of one of the sailor apprentices he cared for and looked after in San Francisco. With earnest prayers and good wishes we, and all who knew him and his work, bid him God speed in his new life.

From *The Church and the Sailor*, London:

All the readers of *The Church and the Sailor* will join with the committee in congratulating the editor, the Rev. Frank Stone, on his appointment to the Vicarage of St. Luke's, West Holloway. We are, however, glad to say that Mr. Stone is not entirely severing his connection with the Society, the Committee having asked him to retain the editorship of the magazine, which, all are agreed, he has made so successful since he took it over, and rejuvenated it as a monthly at the beginning of this year.

Mr. Stone's connection with our Mission dates back to 1895, when he came under the magnetic influence of the Rev. W. Bryant Salmon, then Chaplain to the Port of London, and, though engaged all day in a Government office, gave up nearly all his evenings and Sundays to work at the Poplar Institute, and amongst the Japanese sailors at Tilbury.

After graduating at Durham University he was ordained Deacon in 1904, and Priest in 1905, and came back to Poplar as Assistant Chaplain for two years. In 1906 he was appointed to the important chaplaincy of San Francisco, and all will remember the courage with which he faced the destruction of the Seamen's Institute in the terrible earthquake and fire, and the resource and organizing power displayed in erecting on its ashes the fine new church and Institute, built at a cost of £14,000, within eighteen months of the earthquake, the first church building to be opened in the city after the catastrophe.

In ordinary parlance Mr. Stone's new appointment would be called preferment. We, who know the importance of sailors, must be pardoned if we think he is exchanging a more important sphere for one of less influence, and we are sorry that sailors are losing his valued services. We wish him God's richest blessing and happiness in his new work.

S. C. Knox.

There is very little of general interest to record. The question of the disestablishment and disendowment of the Welsh Church swallows up everything else. The bill has passed its second reading in the House of Commons, but it has a long, weary way to travel before it gets through. Lloyd George has seized the chance to indulge in "Limehouse," a term getting fast rooted in the language, for vulgar, scurrilous abuse. This time he distinguished himself further by basing his scurrility on unhistorical statements concerning the disposal of Church and monastic lands in the reign of Henry VIII of pious and murderous memory. It is rather strange, but popular ideas about this monarch and his reign might be quoted as the first examples of preconceived convictions based on ancient histories written before the period of research had dawned. But a man may be Chancellor of the Exchequer in England without knowing more of the history of his own land than will supply him with the fallacies he habitually mistakes for arguments.

The following from the Church Family Newspaper shows to what a point the Lay Readers movement has attained in England and how it is honored. One can easily remember the time when a wave of vigorous protest would have surged over the Church of England at the bare idea of a layman conducting a service within the walls of a church. For even now this feeling is a long way from extinct.

"This afternoon I attended a service in Southwark Cathedral for the admission of about twenty licensed lay readers for the Diocese of Southwark. It is noteworthy that the candidates included several holding high academical degrees—there were doctors of medicine, doctors of science, a Master of Arts and a barrister. The service was taken by the Bishop of the diocese, who in a short address cordially welcomed the candidates and spoke of the increasing importance attached to the Order of Readers in the Church, not only as a means of helping forward the aggressive work of the Church, but of actually safeguarding the Christian faith—a duty which rested with the laity rather than with the clergy."

From the same paper and by the same hand is this story which has much more extended and poignant signification in these days of indefinitely multiplied commentators than those blissful times of Archdeacon Hare before joint stock commentaries were invented and rival series were a long way off.

Here is a delightful story, the truth of which is vouched for by a correspondent. The Ven. Archdeacon Julius Hare, preaching to a rural congregation in his East Sussex parish of Hurstmonceaux, finished his learned discourse by remarking: "Commentators disagree on this point, but that need not trouble us greatly," etc. The next morning an aged parishioner, carrying a huge basket of fine potatoes, knocked at the door and asked to see the Vicar. After an awkward pause he advanced shyly, saying, "I hope you won't think it a liberty I'm takin', but we were so sorry to hear ye say as common 'taters disagreed with ye: now these be some of a thorough good sort, and we feel sure they won't disagree with ye, if ye will but try 'em."

Skrybe.

The Diocese of Texas has found the necessary funds for the support of a Coadjutor Bishop, and it is expected that steps will be soon taken toward an election to that office.

The Committee on Increased Episcopal Supervision has recommended that a suffragan bishop be elected for the Diocese of Tennessee at the convention to meet at Sawanee next year.

The Rev. J. C. Linsley, rector of Trinity Church, Torrington, has been elected Bishop-Suffragan of the Diocese of Connecticut.

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Literature of the Day

Christianity and the Social Crisis. W. Rauschenbusch. MacMillan's Standard Library. 50c net.

The author is well known for his fearless outspokenness and for the honest convictions that call it out. One cannot always agree with him by any means, but even when most dissenting from his statements there is a feeling of admiration mingled with profound respect for his candor. In the preface he avers that "the conscience of Christendom is halting and groping perplexed by contradicting voices, still poorly informed on essential questions, justly reluctant to part with the treasured maxims of the past and yet conscious of the imperious call of the future." This book is to serve as a contribution to the discussion, a "hard enough row to hoe," and yet the author follows it up with a joyous mind as if the labor suited him exactly. At all events, he has written a very good book and one that once begun will compel finishing.

Introduction to the Study of Christian Apologetics. A. R. Gray, D.D. University Press, Sewanee. $1.50.

Needless to say, Christian Apologetics are constructed on markedly diverse lines from the books that were provided for theological students, say, a quarter of a century ago, many of them being survivals from dates long prior to that. Mr. Gray's able book is a fine example of the more modern methods. It is in three parts: Vital, Philosophical and Historical Apologetics. Each division is concisely but adequately treated with a perfectly frank facing of current objections to the faith. Obviously enough, we have not the space for any detailed analysis of this important book, but its content ought to be ground into the substance of the mind of every divinity student till he thoroughly assimilates it. The chapters on Idealism and Naturalism are elaborately worked out and the real truth convincingly put. Beyond the class for whom it is directly intended it would be a very good thing if indeed it were pondered and digested by those of the clergy who are under the delusion that their training is complete and that continued study would be a work of supererogation. For the book might convince even these that their processes of thought needed revision and their learning a few slight additions.

From St. Anthony's College, Santa Barbara, we have received a modest thin book in brown paper covers, 35 cents, *My Lady Poverty*, in five acts, by Frances De Sales Gliebe, O. F. M. It is the dramatization of the "Little poorman of Assissi's" resolve as a youth to give up his life to God and poverty.

The Religions of Modern Syria and Palestine. F. J. Bliss, Ph. D. Charles Scribner & Sons., New York. $1.50 net.

Very seldom indeed does a book arrive so closely packed with hard facts and so delightfully barren of theorisings as this. But it is the product of a life time of keen observation. For a large part of his life the author has been resident in these lands, Syria indeed being his birthplace. He has not relied solely on his observation but has consulted many books and many men, apparently everyone who could tell him anything—dignified Patriarchs, missionaries, students, Moslems of all sects and Christians under all names and of all allegiances. There can be no question as to the extreme labor bestowed on the book, the intense desire to be both fair and accurate. The result is full of interest, but it is amazing beyond words "the infinite jumble and dislocation" both of Christianity and Mohammedanism within the borders of the least of all lands. One is too painfully conscious of Christian division, but while aware of the two great divisions of Mohammedanism it is a surprise to learn that it also is split up into numerous sects and has been from the twelfth century. Yet it has shown again and again how it gathers into a united and formidable whole when the need arises.

The most interesting part of the book is that which relates to the Greek Orthodox Church and the others founded in Syria and Palestine more or less related to it, with the Uniate Churches. Dr. Bliss spares no pains to inform his readers of every characteristic of these Churches, the causes of separation, the marks of difference, ritual, beliefs, everything one can desire to know. Much of the book is taken up with Mohammedanism. In the introductory chapter to this section the author punctures the popular delusion about the loftiness of Moslem ideals and the near relationship of it to the teachings of Jesus. "Mohammed uttered noble words; he had lofty aspirations, but the record of his life can never draw his followers upward to the heights of the Christian ideal." This is just the point. The vague believers whose name is legion get hold of cheap copies or garbled extracts of the books of false faiths and in their ignorance make startling discoveries of the indebtedness of the religion of Jesus to heathen sources. Of course the thing does not bear examination, but the novice swollen with pride is apt to fall into a hurtful snare and the condemnation of the devil. From that a study of this book would save him. It is a very interesting book withal and may be safely commended to those who wish to gain insight into the conditions at the present day of religious life in Palestine.

The Christian Hope, a Study in the Doctrine of Immortality. W. A. Brown, D. D. Chas. Scribner & Sons., New York. 75 cents.

It is very amazing, the production of learned theological treatises by the ablest men at about a fourth of the price charged within the last decade or so. That is one reason for the translation of the non-reading man's plea, "Books are too sadly expensive for my means," into the present day want of time. This last has the added advantage of impressing the hearer with the idea of a man thoroughly taken up with his work. Whereas both pleas simply resolve themselves into lack of intention and complacency with inadequate mental conditions. Dr. Brown's book would be worth getting if only for the first part, a terse but adequate summing up of the feeling after God and the hope of something beyond of the peoples outside the pale of the revelation to the Israelitish nation. But it deals in masterly fashion with the doubts and denials, the fears and the negatives of existing controversies concerning immortality as well as with the nebulous viewy fancies amateur debaters in religious thought are continuously inventing in these days and finding disciples—for among the many who profess to believe the gospels but want something of more modern fashion that will not jar so rudely with their self-centered ideals. The author is thoroughly versed in the literature of his subject. He shows how strength may be gained in the fight with doubt for ultimate victory and complete assurance, and that these last ends are more likely to be obtained by inquiry than by suppression of it under the pressure of authority which may narcotise, but seldom leads to sane acceptance.

In one of Henry Newboldt's cleverest novels is this: "Authority is no remedy for doubt; it is only a drug that must be given in stronger and stronger doses. In the end it fails altogether and you get paralysis." And Dr. Brown shows a more excellent way to the sureness of the hope than a positive dogmatism.

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There is one section, page 119, "Instant Sanctification at Death," which is worth special attention. It begins with "The distinctive feature of the Catholic (i. e. R. C.) doctrine of Purgatory is the extension of discipline to the life after death. The contention of protestantism on the other hand has been that discipline ceases at death." He then goes on to express in the baldest terms the largely prevailing belief in the instant passage of the soul to heaven or to hell and the unchanging, uncompromising fixedness of conditions in both places, quotes the Westminster confession and Jonathan Edwards' sermon on the "Justice of God," and says the result has been that "heaven has been thought of as a place of rest rather than of activity, of fruition rather than of service." To this end the most popular hymns have largely contributed till the idea has grown up of a heaven of negatives and an unbroken futurity of unruffled quiescence such as the land of Tennyson's mild eyed Lotus Eaters. There is not space to discuss the book further, but it is hoped that enough has been said to direct readers to a remarkably able treatise well worth assimilation.

RECEIVED:

The King's Easter. H. P. Spofford.

The Idle and the Ideal Associate. A morality play.

Round Robin. Various.

The Religious Uses of Memory. Rev. Dr. Cadman. Pilgrim Press, Boston. 90c.

Mission of the Prophet. Gordon. Pilgrim Press, Boston. 25c.

On Immortality. Dr. W. Grenfell. Pilgrim Press, Boston. 25c.

Dr. Grenfell's sayings are worth very much always, but on subjects like this the beliefs of a man who faces death so continuously as he does, his evidence is surely worth much.

Printer's pi is as upsetting to the temper as the soggy confection from which it is named. Last month's delicious mess of this sort was concocted in the printing office of this paper. At the close of a notice on a book on St. Paul came a paragraph which must have caused great searchings of heart. It was really the opening of a review of Dr. Du Bose's book on his life, but the type has been distributed, the manuscript is non est—so is the book, for it has been lent to a clergyman; that unreturning bourne of flickering hopes and final despair. So this is at once apologia, wail and safety valve.

The price of **The Goodly Fellowship**, reviewed last month, is $1.25, instead of 25 cents as printed. H. H.

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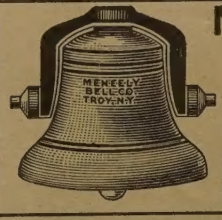

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